RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY — ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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CONTENTS

The National Address on Secularization.

The address to the American people issued by the Provisional National Association for the more complete secularization of the State, was forwarded by the committee appointed to prepare it, to the leading dailies of the country in time for publication on Christmas Day. The Chicago *Times* containing a copy of the address, is before us. It occupies twelve columns of the *Times*, which may well entitle it "An exhaustive review of the relation of religion to the government in America." Yet the fact is that the subject itself has so many phases each of which requires distinct treatment, that the address seems to pass as briefly as practicable from one to another of these phases without dwelling too long on any and without repetition. It opens by a demand for the repeal of all vestiges of the theocratic or "Union of Church and State" principle in the United States, wherever in our constitutions and statutes it may appear. It then divides the whole subject into five heads, viz., (1) The origin and history of the theocratic principle; (2) The extent and nature of its prevalence in the United States; (3) The practical benefits to ...

Spirit Weddings, in the Light of the Harmonial Philosophy.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

About eighteen months ago the world was startled by the publication of the particulars attending the marriage in spirit-life, of the daughter of Col. Isaac E. Eaton, of Leavenworth, Kansas, with the son of President Pierce; the happy couple having, immediately after the ceremony in the Summer-land, manifested themselves in materialized form at the residence of the bride's father. Since that time the spirit- ...

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

He says:

"I think these facts are convincing, and the more so that they are not isolated, but confirmed by the evidence derivable from the miocene flora of Iceland, Spitzbergen and Northern Canada." They are, he adds, but "links in the grand chain of evidence obtained from the examination of the miocene flora of the whole of Europe. They prove to us that we could not by any re-arrangement of the relative positions of land and water, produce for the northern hemisphere a climate which would explain the phenomena in a satisfactory manner."

I may add that we seem driven to the conclusion, when these facts are presented, that to account for them we must believe that before the glacial period the coldest portions of our planet could not have been where they are at this time, nor anywhere near, and that some grand change must have taken place to produce the cold of the glacial time in those regions where the evidences of ancient glacial action are found to-day.

When we advance to the pliocene or most recent tertiary, our opportunities for learning the condition of the climate are not at present very good; but we know that at that time two species of the elephant, two species of the rhinoceros, the hippopotamus, wild oxen of gigantic size, the cave hyena, the sabre-toothed tiger, and monkeys of different species inhabited Great Britain and France, which were at that time connected. A lowering of the temperature had, indeed, taken place in Great Britain and on the European continent between the miocene and pliocene periods, as is proved by the shells found in the pliocene beds; but the climate must have been still much warmer than it is at present, or there would have been no monkeys in the trees or hippopotami in the waters of Great Britain.

Then came the glacial period, when ice mountains slid over Great Britian, Northern France, Scandinavia, Russia in Europe, Germany, Denmark, Belgium, and Switzerland, in fact, over all northern and central and a considerable portion of Southern Europe. All New England, Canada, New Brunswick, Nova Scotia, and a large portion of British America to the north and north-west, lay deep buried under an immense accumulation of ice and snow, which, in all probability, was in places miles in thickness. Off the New England coast into the Atlantic sailed icebergs, laden with rocks and glacial debris, and a large part of the United States had the climate of Greenland for hundreds of centuries. An icy layer of immense thickness moved over the States of New York, Ohio, Michigan, Northern and Central Indiana and Illinois, except in the lead region; all Wisconsin with the same exception; all Minnesota, a large portion of Iowa and Nebraska, and part of the territory of Dakota. Isolated glaciers ground down the mountain tops of Colorado, Wyoming, Montana, Utah, Nevada, California and Oregon.

Geologists, probably from their unwillingness to believe in catastrophes, generally assume that the glacial period came on with great slowness, but many facts indicate the contrary. In English beds, called post-tertiary, found at Gray's Thurrock, in Essex, in the valley of the Ouse, near Bedford, and at Hoxne, in Suffolk, shells are found of a southern type, now only living in Africa and Southern Asia. With these occur the remains of a hippopotamus, and an extinct elephant (*Elephas antiquus*), noted for its southern range. In English caves and river deposits are found the spotted hyena of Africa, the cave hyena, the cave lion, the great beaver, the lynx, the saber-tooth tiger, the rhinoceros, and three species of elephants, which, from their southern range, had in all probability naked skins. But in the same beds and caves have been found the remains of several arctic animals, such as the glutton, the ermine, the musk-ox, the reindeer, the woolly rhinoceros and the mammoth. At Brentford in the valley of the Thames, England, in beds of river loam, have been found the bones of Siberian Mammoths, and the woolly rhinoceros with the bones of a hippopotamus, aurochs, short horned ox, red deer, reindeer and the great cave tiger. Similar fossils have been found at Maidstone in Kent, and other parts of England. Such a mixture of arctic and sub-tropical animals as this indicates, not only a change of climate, but a very sudden change. How could the reindeer, the mammoth, the hippopotamus and the cave tiger have ever flourished together? If the climate became suddenly changed from warm temperate to arctic, we may readily see how this would take place, but it is extremely difficult, if not impossible to account for this strange mixture of animal forms, unknown to us in the beds of any other period, unless we accept some sudden change of temperature. Most of the cave tenants of the preglacial time, we may suppose, were speedily destroyed by the arctic cold; then the reindeer took the place of the Irish elk, the mammoth fed upon the pines, where the smooth skinned elephants had wandered through the semitropical forest, the woolly rhinoceros bathed where the hippopotamus had wallowed, the white bear found a home in the cavern left by the great cave bear, and man, fur clad, hunted musk oxen and reindeer where his naked relatives had gathered wild grapes and slept on the bare ground when night overtook them, under the shelter of giant trees.

At the bottom of the Kirkdale cave, in Yorkshire, England, Dr. Buckland found the bones of the hyena, elephant, cave bear, rhinoceros and hippopotamus; animals that have never lived in Great Britain since the glacial time. They were covered with clay, though now there is only a small stream in the neighborhood and that flows a hundred feet below the mouth of the cave. Had not the climate suddenly changed, what could have swept off at once all these forms of animal life from Great Britain, and similar forms from Germany, Belgium and France? Had it not been for the sudden change of climate, the continuous cold of the glacial time and the melting of the icy covering that it laid over most of Great Britain, it is safe to say we should have had no such remains of the pliocene mammalian fauna of Great Britain.

Perthe's discoveries on the banks of the Somme point to a similar condition of things in France. Here were found in beds of gravel the remains of the mammoth, mastodon, rhinoceros, cave hyena, cave bear, cave lion, elephant and hippopotamus, with a multitude of rude stone weapons. We cannot conceive that the extinct animals lived after the glacial period, nor could they have lived, with the exception of the mammoth, where they were found, when most of Europe had the climate of Greenland; they must have lived before the glacial time, when the climate was much warmer, when Great Britain and France were united, and similar animals roamed over both continents; and the suddenness of the catastrophe that overwhelmed them formed suitable conditions for the preservation of their bones.

As it is generally assumed that the change of climate from warm temperate to arctic took place with great slowness, it is also assumed that a general cooling of the whole earth or of the northern hemisphere took place producing the cold of the glacial period, but this does not agree with many facts that we observe.

About 25 years ago I first visited Kansas, and noticed the boulders of red quartzite, some of them of great size, that lie upon the prairie a few miles west of Lawrence; and in the bed of a small stream back of Wyandotte, saw glacial furrows upon a bed of hard shale. This was not surprising; I had previously seen glacial furrows on limestones in the quarries as far south as Dayton, Ohio; and at that time I very naturally supposed that such appearances extended across the American Continent at about the same latitude. But about 15 years ago, while passing over the plains to Colorado, I noticed to my great surprise, shortly after crossing the Missouri, all indications of glacial action had vanished; no beds of drift, no boulders. We were rising every mile, until at Denver we stood about 6,000 feet above the sea level, but even there were no boulders, such as lie all over New England and over much of the territory to the west. In their place were only fossil trees, left after the softer portions of the tertiary beds, in which they had once lain, had been swept away.

At Golden, at the foot of the Rocky Mountains, were boulders, but it was easy to see that they were not of glacial formation, they were only masses of rounded rock, swept down by Clear Creek, which flows from the mountains through Golden, when its waters must have been much higher than they ever are now. On the Berthoud Pass, at a height of about 10,000 or 11,000 feet above the sea, I saw the first evidence of glacial action in polished surfaces, parallel furrows and the rounded appearance of the exposed rocks.

Since then I have observed glacial furrows west of Georgetown, Colorado, at a somewhat lower level. But these appearances are local and not connected with any great glacial bed, such as once covered New England and now covers northern Greenland. In California there are no traces of glacial action at a lower level than about 9,000 feet; Oregon, Washington, and even Southern Alaska are destitute of the signs of glacial action near the sea-level; and Northern Asia, now so frozen and desolate, is as destitute of boulders and striated rocks as Western Kansas or Eastern Colorado. I have been over large portions of Nevada, Utah and Wyoming, much of them on foot, and have never seen glacial striæ, boulders or drift deposits anywhere, though the places I visited ranged in height from 6,000 to 10,000 feet above the sea-level. In Dakota all evidences of glacial action, except the presence of boulders, ceases before we cross the Missouri, and, in less than 100 miles west of there, every vestige of them vanishes; and the country through to Montana I found as destitute of boulders as the cretaceous beds of Texas.

It is evident that in the glacial time, the ice-covered portions of the earth were restricted very much apparently as they are now, and if we take a point about 20 degrees south of the present pole, on the western side of Greenland, we shall find, I think, that nearly all evidences of ice action during the glacial period found in the northern hemisphere, below the level of 1,000 feet are included within 30 degrees of that point all round.

If during the glacial period the cold centres were where they are now, and glaciers slid over the ground where New York, Dayton in Ohio and Kansas City are, why should Eastern Kansas, Nebraska and Dacotah be destitute of all evidences of such action? Why should Colorado, California, Oregon, Wyoming, Montana, Washington, Southern Alaska and all Asia be equally destitute? For in all of them we find no evidences of glacial action, save in mountain regions, once occupied by local glaciers; the climate being then but a little colder than it is now in the same localities.

If the increased cold of the glacial time was owing to the result of change in the eccentricity of the earth's orbit, as many geologists believe, why should it fail to affect regions much nearer to the north pole, much higher, and where the present rain-fall is much greater than in other regions that it has affected? Why should the affected regions be continuous, and the unaffected regions equally so?

[To be Continued.]

A BIGOT REBUKED.

Connor on McEldowney.

At East Saginaw, Michigan, a Liberal Society has been organized, and Rev. Rowland Connor, a Free Religious Unitarian, is their preacher. A Methodist clergyman in that city preached a sermon full of pious indignation at this heretical movement, to which Mr. Connor made reply in the *Saginaw Courier* by the letter we give below, and which is good reading and of general interest, covering as it does, points which are arising constantly between the progressive and non-progressive people.

AN OPEN LETTER TO THE REV. J. MCELDOWNEY.

DEAR SIR:—I have read in *The Courier* of last Sunday your sermon on "Faith and Unbelief," having had previously the pleasure of listening to its delivery. The vigor of your language and the evident sincerity and earnestness which appear in every paragraph are worthy of high praise. And these good qualities occasion regret at the necessity imposed upon me of calling your attention to some candid words of criticism. Perhaps it would be more correct for me to say that the very presence of these excellent qualities is the chief reason of my writing. For I do not need to remind you of the fact that in all ages of the world vigor of belief, and sincerity and earnestness in its propagation, have been the very qualities which, when untempered by discretion, have led their possessors to inflict grevious wrongs upon their fellow-men. I do not need to recall to your memory the fact that those who turned the screws in the rack of the cruel Spanish Inquisition, those who lighted the fires which burned Huss and Savonarola, those in short who have persecuted and tortured in all ages for the glory of God, down even to our own Puritan forefathers who hung the Quakers on Boston Common, have been universally men of sincerity and earnestness. We shudder to-day as we reflect upon the wretched perversion of noble instincts which induced them to believe that they were thus doing God service, but the fact of their sincerity and earnestness is none the less certain although their misdeeds are now remembered with horror. Those sad and cruel times are gone we hope never to return. But it is still possible for us to torture one another with the thumb-screws of misrepresentation, or to kindle the fires of social persecution on the altar of religious bigotry, or to hang up our brothers on gibbets of undeserved public execration, and thus perhaps to do foul wrong notwithstanding our own sincerity.

You will pardon me, therefore, for saying to you, frankly, that in the sermon to which I refer, you allowed your zeal to outrun your discretion. The spirit of the entire sermon, notwithstanding the presence of the qualities I have commended, was narrow and bitter. Your denunciation of those who do not agree with you in belief was undiscriminating. Your imputations regarding them were not the results of careful reflection, but of a hasty impulse, which undoubtedly puts you as well as them in false light. You failed throughout, and in this is the chief weakness of your sermon as well as the source of your greatest error, to distinguish between immorality of personal conduct and theological unbelief—two things which were undoubtedly confounded in the past ignorant times to which I have referred, but which no educated man of the present day can be excused for mixing together as I find them mixed, for instance, in the following paragraph:

"There are prominent business men in Saginaw without God, without Christ and without hope in the world, upon whose consciences religion should press its claims until it would stir them like the troubled sea, who are held in the sleep of carnel security of the stupefying opiates of a Christless Unitarianism, or the equally fatal compound opiate of a Godless Spiritualism. There are gamblers in Saginaw, who should be startled with the cry of the judgment of Almighty God, that are made to believe that so far as the future is concerned, there is no difference between the stolen stakes swept from the billard table and the honest dollar earned at the carpenter's bench. The hand that rests on the rocker in which these men sleep, should be startled by the fall of one and another into everlasting darkness."

It takes a little time for an ordinary reader to master some of the peculiarities of your rhetoric, but when the meaning of the above paragraph has been excavated it will be found to justify fully the criticisms I have made. And in another paragraph you speak of "the anti-Christ theories of our early centuries, and the Deism of the seventeenth and eighteenth centuries, and the Unitarianism of the nineteenth, and the unbelief of sin and crime transmitted through all ages," etc. Now, my brother, I cross swords with you right here. There can be no intellectual peace between you and me, if you indulge in such barbarous classifications. Even the bigoted Jews were rebuked by Jesus for their contempt of the Samaritans because of differences of religious opinions; and in the parable of the Samaritan who assisted the man who fell among thieves, Jesus taught that the moral qualities displayed in brotherly kindness, though joined with theological unbelief, were to be preferred to the correct faith of the priest and Levite unaccompanied by quickened moral instincts. But you do not appear to believe anything of the kind. With you, unbelief and sin, if not synonymous, are as least associated and almost interchangeable terms. You present faith as an affair of choice. I contend, on the contrary, that this is manifestly an error. We never honestly believe or disbelieve because we choose, but because we must.

Again, I must ask your attention to your assumption that the sincerity of those whom you are pleased to term unbelievers can possibly justify any form of iniquity, such, for instance, as "the gross sensualities of Mormonism," or "the infamies of free love." How would you like to have me insinuate that although you may suppose you are sincere, yet that your sort of sincerity would justify the silly miracles of Lourdes and Knock on the one hand, and the infamies of Oneida communists (who are Bible Christians, remember) on the other hand? Such insinuations would be very unfair for me to make, but the logic leading to them would be precisely the same kind of logic which you employ freely, and apparently without any suspicion of unfairness, in many parts of your sermon.

Moreover, you misconceive entirely the work of modern criticism with reference to the Bible. No one supposes, as you assert, that the Bibles of other religions will drive out our Bible. But this one great service they have certainly done: they have enabled us the better to understand our own Bible; have shown in various ages the existence of similar aspirations, of similar prayers, similar endeavors to solve the mystery of sin, similar attempts to comprehend the nature and the ways of God, similar superstitions, and a similar following of great religious teachers. Some of the most devout Christian believers in the world are among the men to whom we are indebted for this new light. Is St. Hilaire an unbeliever or an infidel? Is Max Muller an infidel? Is Professor Whitney an unbeliever?

Let me call your attention also to your use of epithets. You "call names," as the children say, with great vigor; but you seem to forget that if a Mohammedan should call you a "dog of an unbeliever" or an "infidel," you would only smile at the Mohammedan. His favorite term of reproach would not convince you of your duty to believe in Mohammed. Nor are your epithets at all likely to convince me of the necessity of believing in some things in which you believe. Not long ago, a company of Methodist ministers assembled in Boston, and, while their voices trembled with emotion, they testified to their love and admiration for a great man who had passed away, and then they put upon record a warm and generous tribute to his virtues. And yet, the man thus signally honored by Methodist ministers was, from your point of view, a vile unbeliever. He was a "Christless Spiritualist," although his name was William Lloyd Garrison. More recently, another company of Methodists wrote words as eulogistic as it was possible for any body of men to write of another man; and, again, the man thus signally honored had openly proclaimed his unbelief. From your point of view, he had become a "Godless infidel." I refer to these facts as proof that even your own sect does not sustain you in your present bigoted position. Unless you keep pace with other Methodists at least, your voice will soon become the voice of one crying in the wilderness; but this, I fear, will be the only point of resemblance between you and John the Baptist; for your voice will not be preparing the way for the coming of a new gospel, but will be wailing over the abandonment of the old. I need not continue this line of argument, although abundant material crowds upon me. Let it suffice for me to add that I am probably personally acquainted with at least one hundred Unitarians, Universalists, Spiritualists, and other unbelievers, for every one whom you know, and I have never yet met one who was either Godless or Christless in the sense in which you use these words.

But I must go a step farther. Your sermon is founded throughout on the gratuitous and wholly erroneous assumption that theological liberals are unbelievers. I might with far greater consistency assert that we are the believers and you are the unbeliever. You do not believe many things which we believe. We do not believe many things which you believe. The question of relative excellence of belief is a fair one for courteous debate between us; but there is nothing whatever in your belief justifying the assumption of superior perfectness of faith. You speak, for instance, of the beauty of your conception of God; but we believe that our conception of God is infinitely grander than yours. You believe in a God who is to-day sharing his universe with a rebellious and rascally subject of his own creation. We believe that such a conception is a positive defilement of the sublimest thoughts of both religion and philosophy. A personal Satan, faith in which you avow, we believe to be only a remnant of early superstitions. Many of the dogmas which you proclaim from Sunday to Sunday we look upon as serious limitations of belief. To accept them would be to shut out the possibility of believing in something larger and more beautiful. You seem to us sometimes (you will allow me to use your own expression) "to palm of stuff" which we have rejected as the chaff and not the wheat of a true religion. Some of your loved doctrines seem to us to be the imaginative traditions of a world's childhood, and in the light of to-day they are puerile toys, intellectual absurdities, utterly unworthy the serious attention of reflecting men and women. For each of these theological crudities, rejection of which causes you to stigmatize us as unbelievers, we have substituted something grander and better, something which we can believe with all our minds as well as with all our hearts. The truest development of human life, we believe, calls for a more satisfactory intellectual nourishment than your theology is able to furnish. I have a right to make these assertions. You have an equal right to assert the validity of your belief, and to say that we are mistaken. But you have no right whatever, because of any difference of theological belief, to class the noble men and women with whom I am associated, with gamblers and harlots, or to imply that our rejection of your crotchets is identical with the unbelief of sin and crime throughout the ages. The day is coming soon when such an imputation will redden with the blush of shame the cheek of the one who reads it, and when only the ignorant fanatic or the hypocrite will dare to make it.

From one point of view I am glad that you preached and printed your sermon. You believe what you say, and so long as you believe it, the louder you can proclaim it, the more definitely will the line be drawn between the old faith and the new, and the more quickly and surely, if I am right, will you drive your hearers into some better belief. If the old theology were everywhere presented to-day in all its crudeness there would soon follow such a land slide into liberalism that "two new churches for each day in the year" would not be enough to hold the "infidels."

But from another point of view I am sorry that you preached your sermon. Far below all our theological differences I believe that the ultimate purpose of both of us is to do some good in the world; and as regards all considerations of human welfare, I do not doubt theological differences should be ignored as far as possible and not emphasized. There are barriers enough already which keep men apart from one another. I would, and I doubt not that you would, destroy those already existing rather than build up more. The odium theologicum is the most useless barrier that we can lend ourselves to support. The labor expended upon it is senselessly wasted nearly always. You doubtless believe that you were doing God service as you prepared your sermon; it would be easier for me to fancy that the devil was grinning over your shoulder at the thought of the possible mischief it might stir up. Your great mistake was in supposing Satan to be incarnated in modern liberalism. I can assure you that he is not here, and that the arrows which you have launched at him fall powerless before the breastplate of our faith. I am very glad indeed if you are able to get comfort and inspiration from your theological belief. The day is gone by when in this respect it can be at the least service to us. Should you not rejoice then that we have found, or believe that we have found, something better?

I can readily conceive of several reasons why you may not take kindly to the idea of a new liberal society. But here it is, and here for the present it will remain. Bang away at us again, if you fancy that duty bids; but, before doing so, let me ask you if a noble wisdom might not suggest a friendly instead of a hostile rivalry in the contest against the common foes of ignorance and crime, and in the attempt to help men and women to a little more sweetness and light.

ROWLAND CONNOR.

East Saginaw, Nov. 27th.

TRANSFORMATION OR NEW FORMATION.

[Translated from the German of Edward Von Hartmann, by Hudson Tuttle and J. A. Heinsohn.]

While there has never been more eager inquiry into religious questions, scarcely at any previous period has skepticism been more prevalent. We have descended from a period when indifference and the force of custom mutually supported traditions, to one when religious indifference has discarded the useless revealed forms of religion for the modern spirit of the age. Our fathers were sufficiently conservative to believe in church going, and sufficiently enlightened to smile at the thought that at any future period religious questions could possibly influence the minds of believers, inflaming them to wild passion. They could not see the contradiction in their position.

In the mean while the theological, historical and philosophical critic have incessantly continued to work and the modern spirit of the age has impetuously developed, and irresistibly forced upon us the conclusion that traditional forms of religion, in their most vital points, have become intolerable to our cosmopolitan views. On the other side, two events have shown how great a mistake it was for enlightened liberals to believe in the powerlessness and indefeasibility of religion for the minds of the people. The Catholic church arose to an astonishing state of power, and proved her ability as leader by showing to what great extent she could frantically incite the masses, in a direct and positive manner. As a counterpart, we saw in the naked beastiality of socialists, in their cosmopolitical jubilation over the horrible deeds of the Parisian communists, to what a degree the madness of the masses may reach, if religion, the only means by which idealism is accessible to them, is lost. Those who desire the people educated to a higher degree of culture, must learn from these facts that religion is indispensable as a means of idealistic culture, and if they ignore this, they lend assistance to the overthrow of culture by religion in the form of traditional confessions, which is in direct opposition to such culture.

Because of this state of things there is urgency for the solution of the religious problem, and many are seeking a religion that is in harmony with the modern spirit, and thus of service in the idealistic education of the people. It is in accordance with nature that these efforts should comply with the old traditional religion in part, since it would be impracticable to begin entirely new; for we cannot forget the idea of historical continuity, which has forced itself on modern thought, and for the preservation of which the greatest admissible concessions were not too great.

The historical continuity preserved all through the breach, with the leading principles of old, and the acceptance of new germs, often far fetched, is always more or less broken. All reforms and new phases of development, originate within one and the same cycle of development, more or less by engrafting new idea-germs on the old. These new idea-germs do not drop down from heaven, but are taken from some already developed culture.

He who would from this point of view draw parallels between the origin of Buddhism out of Brahminism and the Reformation on the one side, and between the first and the origin of Christianity out of Judaism on the other, will understand my meaning.

But it would be erroneous to believe that such gradual difference would exclude a qualitative difference. We find everywhere in nature that gradual differences, when they surpass a certain measure, make themselves known as qualitative differences (for instance the difference between an animal and a human soul), and under certain circumstances can even cause a sudden change of quality.

Thus by the addition of new ideas, and the excretion of worn elements, historical continuity of development, has been secured, and only when by overstepping this certain advance, a breach has been caused, has the beginning of the new become visible. Applying these views to the course of development of the Christian idea, then the question arises: Has it not been proved necessary to sever its connection with the old, that there is not sufficiency left to give warmth and inspiration as a religion; whether it has not become so severed from its foundation that no one can desire to dwell in such a structure, until its last foundation stones have been replaced by new ones?

These reflections, and the impossibility to adhere to a religion hostile to modern culture, may cause anxiety in the minds of those who take interest in the welfare of the human race, and may lead them where they see no substitute for the stones which have been removed: into the delusion that notwithstanding the structure is deprived of its supporting pillars, it may prove sufficiently comfortable to invite the passer-by to enter.

Such self-delusion diminishes not our esteem for the faithful exertion of those men, but scientific honesty forces every one, whose intellect is not in the same measure under the delusive influence of the will, rather to admit the poverty and insufficiency of the everywhere perforated religious structure, in hope that the urgent want may become the keenest impulse for inquiry and investigation of religious ideas, in other quarters, which may replace and possibily surpass those that have been worn out. If a wealthy man becomes bankrupt, it would not be good policy for him to amuse himself and family by flattering hopes of preserved wealth, but he would succeed best by accepting his poverty as it really is, and by energy and labor he may quickly extricate himself. It is, therefore, very important to take an inventory of Christian religious capital, so as to clearly understand how our present state of possession compares with the wealth of which it is the mournful residue, and how it maintains itself in administering to our religious necessities of life. To avoid all possible misunderstanding I will here state that it is not my intention, in this place, to dispute about the fundamental dogmas of positive Christianity. I address myself here, only to such readers as have overcome Christian critic[illegible] and ask them if liberal protestantism, as it as[illegible] furnishes a substitute?

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

No outward sign her angelhood revealed,
Save that her eyes were wondrous mild and fair;
The aureole around her forehead was concealed
By the pale glory of her shining hair.

She bore the yoke and wore the name of wife
To one who made her tenderness and grace
A mere convenience of his narrow life,
And put a seraph in a servant's place.

She cheered his meagre hearth, she blessed and warmed
His poverty and met his harsh demands
With meek unvarying patience, and performed
Its menial tasks with stained and battered hands.

She nursed his children through their helpless years;
Gave them her strength, her youth, her beauty, prime,
Bore for them sore privation, toil and tears,
Which made her old and tired before her time.

And when fierce fever smote him with its blight,
Her calm, consoling presence charmed his pain;
Through long and thankless watches, day and night,
Her fluttering fingers cooled his face like rain.

With soft, magnetic touch and murmurs sweet,
She brought him sleep, and stilled his fretful moan,
And taught his flying pulses to repeat
The mild and moderate measure of her own.

She had an artist's quick, perceptive eyes
For all the beautiful; a poet's heart
For every changing phase of earth and skies,
And all things fair in nature and in art.

Yet near the throng of worldly butterflies
She dwelt, a chrysalis, a homely brown;
With costliest splendors flaunting in her eyes,
She pent her dull way in a gingham gown.

Hedged in by alien hearts, unloved, alone,
With slender shoulders bowed beneath their load,
She trod the path that Fate had made her own,
Nor met one kindred spirit on the road.

Slowly the years rolled onward; and at last,
When the bruised reed was broken, and her soul
Knew its sad term of earthly bondage past,
And felt its nearness to the heavenly goal;

Then a strange gladness filled the tender eyes,
Which gazed afar beyond all grief and sin,
And seemed to see the gates of Paradise
Unclose for her feet to enter in.

Vainly the master she had served so long
Clasped her worn hands, and, with remorseful tears,
Cried: "Stay, oh, stay! Forgive my bitter wrong;
Let me atone for all these dreary years!"

Alas, for heedless hearts and blinded sense!
With what faint welcome and what meager fare,
What mean objections and small recompense
We entertain our angels unaware!

Elisabeth Akers Allen.

An editorial in *Scribner's Monthly*, called Men and Women, says: Among all the burdens that woman is called upon to bear, there is none that can be made so galling to her as the burden of dependence. Man is usually, in the life of the family, the bread-winner. However much he may be helped by woman in the economies of home-life, he is usually the one who earns and carries the money on which the family subsists. Whatever money the woman wants comes to her from his hands as a rule. Now this money can be given into her hands in such a way that she can not only preserve her self-respect, but rejoice in her dependence; or it can be given her in such a way that she will feel like a dog when she asks for it, and when she receives it—in such a way that she will curse her dependence, and mourn over all the shame and humiliation it brings to her. . . It is natural for woman, as it is for man, to desire to spend money in her own way—to be free to choose, and free to economize. A man who will interfere with this freedom, and who will deny this freedom to those who depend upon him, is either thoughtless or brutal. A man may be generous enough to give to a woman the dresses she wears, who is very far from being generous enough to give her money that she may purchase what she wants, and have the great delight of choosing.

This one side of a man's selfishness in his dealings with women; but there is another side that is disgusting to contemplate. There are great multitudes of faithful wives and "left over sisters," to whom there is never given a willing penny. The brute who occupies the place of head of the family never gives a dollar to the women dependent on him, without making them feel the yoke of dependence and tempting them to curse their lot with all its terrible humiliations. Heaven pity the poor women who may be dependent on him—women who never ask him for money when they can avoid it, and never get it until they feel as meanly humble as if they had robbed a hen roost.

There is but one manly way in treating this relation of dependent women. If a man recognizes woman as a dependent, . . he acknowledges certain duties which he owes to her. We know of no better form into which he can put the recognition of his duty than that of an allowance, freely and promptly paid whenever it may be called for. Let him determine how much money he has to spend upon his wife, and tell her how much she is at liberty to call for per annum. We have watched this plan, and it works well. We have watched the working of other plans, and they do not work well. . . A great multitude of the discomforts that attach to a dependent woman's lot, arise from the obtuseness and thoughtlessness of the men upon whom they depend. There are some men so coarsely made, that they can not appreciate a woman's sensitiveness in asking for money. . . and a brute of a husband can make a true woman feel her humiliation a hundred times a day, until her dependence is mourned over as an unmitigated curse."

It will be noticed that this grave statement is not made by one of those whom the facetious choose to term the "shrieking sisterhood," but by a large-hearted man of the world, the editor, J. G. Holland, a man of large observation and great shrewdness. The reader who does not concede the main part of his charges, must possess a narrow and an exceptionably happy experience. The whole thing is a relic of the dark ages, of physical prowess and might. From the cradle the boy is inclined, hereditarily, to domineer over his sister, to say, "I am a boy, you are nothing but a girl." And how does she meet the issue? Not by matching her rude strength against his, but by the exercise of tact, cunning, secresy. The nation or sex which finds itself no match for a harder, stronger power, will be forced to defend itself by its wits—mean subterfuge that it is.

There is no cause for bitterness or personal feeling, or sweeping charges, in considering this state of things. The burdens of women are daily growing lighter, and good men are helping to lift them off the shoulders of their sisters. Nor does it alter the case that there are domineering women, tyrants by nature. The thing required is a family relation established on a basis of JUSTICE, the first principle of our nature. There is no necessity of oppression on one hand, and deception and unhappiness on the other, if law and custom were reformed. The subject must be agitated and discussed, but the remedy will come from the refining and spiritualizing of the conceptions of ourselves, and our relations to humanity, and chiefly from the elevation and enlightenment of the conjugal relation. The dual nature and the mutual dependence of men and women, the ennobling influence of pure and sacred affection, religiously respected, will lead a just minded man to treat his wife as his "other self." The study of the Harmonial Philosophy on this much abused relation, throws a flood of light upon a subject which is too often degraded and misunderstood.

The New York *Herald* calls attention to the fact that the last legislature of Texas rendered Woman Suffrage legal in that State. Of course it was inadvertant, but none the less is the law incontrovertible. In adopting a revision, but what is for the most part a republication of their statutes, Article 1,688, describes the qualifications of voters. At the same time, legislature provided that in the preceding laws "The masculine gender shall include the femenine and neuter." The fact is that the fundamental or organic law, "civil statutory enactments," when adopted as written law, is statute law. It is made by the people by means of delegates, and is not amendable or repealable as ordinary acts of legislature are, so that it becomes a comparatively permanent and higher grade of statutory law.

It is manifest that Woman Suffrage has been introduced, unwittingly, by the wiseacres of a great State. If it seeks to repeal articles 1,687 and 1,688, good lawyers say that those articles as "sections" still remain in force in the constitution as "civil statutory enactments." It can not declare that one set of rules of construction shall apply to its acts, and another to the constitution. If it seeks to repeal the article declaring the "masculine gender includes the femenine and neuter, that repeal would render a real revision of the constitution necessary. For that article "dispenses with time, sex, arithmetic, grammar and punctuation, so far as the construction of civil statutes in Texas is concerned." This is not the first time that justice has been done—through mistake.

Mrs. Esperance.

Mr. H. A. Kersey, Secretary of the Newcastle-on-Tyne Spiritual Evidence Society, writes to the *Herald of Progress*, endorsing the truth of Mr. Robert Warnes's statement of the words spoken by Mrs. Esperance at her seizure, concerning Warnes. This was to the effect that in the hubbub and confusion that followed after the form which Mr. Warnes seized had been taken into the cabinet, and when some were proposing that Warnes should be turned out of the room, Mr. Kersey suggested that they first find out his name and address. Thereupon Mrs. Esperance (who according to the theory that the form seized was that of Yolanda, had not been out of the cabinet, nor seen Warnes, but was in a deep trance at the commencement of the transaction), called out excitedly from the cabinet, "I know him, I know his name and address. His name is Warnes, and he lives at the Felling shore." Mr. Kersey does not think any screams came from the cabinet, as Mrs. Esperance claims. Besides the screams made by the form which Mr. Warnes seized, he thinks there were none but those of ladies in the audience. He sat nearly opposite the medium's compartment in a good position to see and hear all. Mr. Kersey says:

"Well, Mr. Editor, you will ask what was the general opinion that I gathered from the facts which I witnessed—it was that the form seized was that of the medium, transfigured and brought out by spirit power, the medium herself not being responsible, that on being carried back to the cabinet, the spirits restored her to her normal state, apparal, etc. Now many combat this idea with the assertion that Mrs. Esperance always claimed to be conscious when the phenomena occurred. I cannot help that and have no doubt that the lady speaks what she believed to be true; but from observations made in her circles, I never could obtain any evidence to substantiate it; for whenever the medium spoke the form first retired into the cabinet, although the curtains were not quite closed, so that it was still partially visible, or more correctly speaking, portions of the drapery were only visible. I never once heard her speak when the form was half way out of the curtains, much less clearly away from the cabinet. From this and other corroborations, I concluded that she passed rapidly from consciousness to unconsciousness, without being aware of it, and in this state could be used by the controlling power. I was, therefore, not at all surprised to find this demonstrated, as with all such mediums whose séances I have attended, I find that this class of phenomena frequently takes place; it is mistaken for materialization, but it is really transfiguration of the medium—not done by the medium (except where wilful fraud is intended), but by the spirits operating; hence, ye see readily the value of such reasonable test conditions as shall demonstrate the honesty of the medium, whatever may occur. Tests are really a protection to the medium, and not an insult, as some would have us to believe. When anything occurs, the poor medium (no matter how honest) is blamed, and has to bear the full weight; but tests relieve them of this, demonstrate their honesty, and close the doors on those who would fraudulently pass themselves off as mediums.

Thus Mr. Kersey, probably one of the most intelligent witnesses of the affair, confirms our opinion heretofore expressed that Mrs. Esperance suffered chiefly from the officiousness of short-sighted friends who desired to avoid investigation. If spirits can mesmerize the medium through whom they sometimes materialize, so as to control her action in her proper form, let that fact come to light. It will do no harm.

Booksellers and publishers occasionally get some curious inquiries. Here is one that came lately to a Philadelphia firm from a Western town: "Do you publish a good family Bible of a high moral tone?"

Book Notice.

WITCHCRAFT OF NEW ENGLAND, explained by modern Spiritualism. By Allen Putnam. Pp. 482. Price $1.50, postage 10 cents. Boston: Colby & Rich 1880. For sale wholesale and retail by the Religio-Philosophical Publishing House.

The hanging of the witches by our New England ancestors, is the darkest blot on the history of colonial times, and the saddest commentary on the religion entertained by the Puritans. One can scarcely credit the terrible narratives of diabolical cruelty and insane credulity told by the old chroniclers. When we read them, how glad we are that we did not live at that time, and more glad are we that if the Puritans were our ancestors, they were most remote. We feel proud of these stern old religionists, but we are still more proud that five or six generations are between us. There was entirely too much God in their constitutions and too little humanity. It has taken a great intellectual battle lasting nearly two centuries, to reform these Puritans, and destroy their fear of God and love of the devil; to root out their vicious doctrines of hell and damnation, and the more appalling conception they entertained of God and heaven. The Salem witchcraft mania was the culmination of their terrible creed, and the extremes to which it lead greatly assisted in changing the currents of thought and preparing the minds of the people for more liberal views.

Perhaps no historic subject has been more misrepresented than this, for the immediate chroniclers were too prejudiced, ignorant or credulous, to give anything like an impartial statement, and since their day, most historians have with equal prejudice been lavish with imputation of fraud, imposture, credulity and infatuation.

Mr. Putnam, long and favorably known to the spiritual public, a thoroughly educated scholar and able writer, has enjoyed peculiar advantages in gathering up the scattered material for the present work, and he has done so with conscientious painstaking. He views all the facts from a spiritualistic standpoint, and explains them by the aid of the spiritual philosophy. Aside from the deep interest this work has to Spiritualists, it is valuable to the student of psychology.

He reviews the works of the more prominent historians and writers on this subject, and analyzes the most important cases of witchcraft, introducing facts from modern Spiritualism as illustrative and explanatory. The impartial reader, even if not accepting the author's theory, will be compelled to confess the work most ingenious and well done.

Partial List of Magazines for January.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Peter the Great as Ruler and Reformer; The London Theatres; The Expensive Treat of Colonel Moses Grice; In Albania with the Ghegs; Jean-Francois Millet; Tiger-Lily; My Neighbor's Confession; Recollections of American Society; The Charcoal-Burner; Glimpses of Parisian Art; A Christmas Hymn; Welsh Fairs; Christmas Song; The Bible Society and new Revision; The Battle of Waterloo Encored; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. This number is filled with interesting matter and embellished with fine illustrations.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Sabbath; Lady Hester Stanhope, the "Queen of Lebanon;" Some Strangely fulfilled Dreams; Animal Instinct in its relation to the mind of Man; Social Life among the Ancient Greeks; A Letter from Newport; Decorative Decorations; Fiction—Fair and Foul; Trevelyan's Early History of Charles James Fox; Recent Science; Through Siberia by way of the Amur and the Ussuri; Life and Death; The Mystery of the Pezazi; Plain Speaking; The Bugle; The Natural History of Dress; Over-Eating; The Wages of Literature; Phosphorescence; Three Wishes; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany. This number is embellished with a fine steel engraving of "Marguerite" a reproduction of Bertrand's famous painting. The publisher announces with this number the enlargement of *Eclectic* and to such an extent as will give about two hundred pages additional reading matter during the year.

The Phrenological Magazine (L. N. Fowler, London, England.) Contents: Hubert Herkomer; Kleptomania; Phrenology as Applied to Callings; The Face as Indicative of character; Fredrick the Great's Phenology; Only half a Hero; The Children's Corner; Correspondence; Poetry; Reviews; Facts and Gossip; Answers to correspondents; Title and Index to vol. 1.

Golden Days. (James Elverson, Philadelphia.) A weekly for boys and girls and contains interesting and thrilling stories. The Christmas number is embellished by a handsome cover appropriate for the season

Magazine of Art (Cassel, Petter, Galpin & Co., New York.) Contents: The Trio; Lumly Castle; Famous Pictures; On the Artistic use of Red Brick in Architectural design; Our Living Artists: John Pettie, R. A.; Japanese Humor; A Neopolitan Water-Carrier; Modern Venetian Glass; Mr. Pott's "Trial of Queen Katherine;" God's Acre Beautiful, or the Cemeteries of the Future; The Artist in Spain; Glasgow Institute of the fine arts; Bundles of Rue; Lives of Artists recently deceased; Ecclesiastical Art at Hildersheim; Past all Repair; Coutun's Conversations on Art; The Republic; Art Notes. Yearly subscription $3.60. Sample copy sent for 25 cents.

The Play. (Dramatic Pub. Co., 116 and 118 Monroe, Chicago.) An Independent Weekly, devoted to the Drama, Music and Amusement Topics generally, with a spice of Social Life and Gossip. Price $1.00 per year; 2 cents per copy.

New Music Received.

O Come Again, Jamie. Ballad, by J. R. Campbell, price 35 cents.

Glad Tidings. Valse Sentimentale, by Edw. Muller, price 50 cents.

For sale by the Publishers Geo D. Newhall & Co., Cincinnati, Ohio.

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JOHN C. BUNDY, - - - Editor.
J. R. FRANCIS, - - - Associate Editor

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Thirty Days More Time to Send in New Trial Subscriptions.

Within the past week we have received numerous and urgent requests from lecturers, mediums and other friends of the JOURNAL, to extend the time in which new trial subscriptions would be received at the reduced rate. Our correspondents say that the work has only just fairly got under way, and that they with others will, no doubt, be able to send in thousands of trial subscriptions during January, if afforded the opportunity. We yield to this appeal and will during January, continue to receive new *trial* subscribers, to whom the JOURNAL will be sent twelve weeks for thirty cents, or fifteen months for $2.80. Let every friend of the paper actively aid in extending its circulation. We feel sure that a large majority of those who read it twelve weeks, will renew at our regular subscription rate of $2.50 per year, which is as low as a first-class paper can be published. Those of our new readers whose time is about expiring, will please bear in mind and remit at least ten days or two weeks before the expiration of present subscription. The paper will not be sent to trial subscribers after their time is out unless renewed.

The Power and Permanence of Ideas.

A short time ago we published a valuable discourse on this subject, given at the Paw Paw meeting of the Michigan State Association of Spiritualists and Liberals, by A. B. French. We may well keep in mind the priceless value of its suggestive thoughts on the supreme and lasting influence of great spiritual ideas—unseen and interior, yet ruling and uplifting life and overarching the ages. In this day of demand for outward proofs, tangible to the senses, we are in danger of putting too slight value on innate and intuitive ideas—truths of the soul to which a *voice within*, deeper and clearer than the dull external senses, bears undying testimony.

We must ever bear in mind that external things, signs and tests to the senses, are but outward manifestations of interior and invisible principles; that without the idea back in that interior realm no fact in nature or in our outer life, ever could be. These ideas are permanent, while their signs and symbols are ever shifting and evanescent.

Take one idea, immortality. We may well prize the proofs and tests of spirit-presence and power that come to our senses; but it is important to bear in mind that the internal evidence, the *voice within*, is oldest, deepest, most abiding and sure; the outward proof only a sign of the inner and abiding reality. This is the key-note to the fine discourse of Mr. French, and his golden thought is worthy of study.

A confirmation of the permanence of the idea of immortality we find from a most ancient source, far back of Bible antiquity. Baboo Peary Chand Mittra, of Calcutta, tells us in his valuable work, "Spiritual Stray Leaves":

"The Rig Veda chanter did not think the soul after death was in a state of inactivity. [illegible] was to protect the good, to turn back to the earthly life to [illegible] and to succor it. It is thus evident that India was the land where a deep conviction was entertained of the immortality of the soul, of its endless progression in the spiritual world, of its returning to earth...... Thus the Aryan teachings clearly show the belief that spirits did commune with mortals to gradually spiritualize them...... Nothing delights me so much as the teachings of the old Aryan philosophy that God is in the soul as its internal light, and that true theosophy is to be in the soul-state, that being illumined by that light we may make a bright existence, here and hereafter. The light within is our guide and leads to endless love and wisdom."

This accomplished Hindoo thus finds the idea of immortality far back in the oldest of all books, the Hindoo Rig Veda. To-day we find it in the latest books, and it has lived and lasted through these long centuries, *for it is spiritual, interior, indestructible.*

As we feel the permanence of this inspiring idea, as an inner reality, we shall all the better appreciate and all the more rationally and gladly accept the outward proofs that verify and intensify it, and so Spiritualism will be real to soul and sense.

We heard, not long since, the story of a mother, worn with watching over a dying son, who went to her bed at his urgent wish to get a little rest, and was called at midnight to reach his side, in an adjoining room, just as he had passed away. Overwhelmed by her great sorrow, she was passing through a sitting room when the air around and over her seemed filled and thrilled with most wonderful music, the waves of melody sweeping toward her own room. She was inexpressibly strengthened and uplifted with a sense that her beloved son was passing easily upward, and listening to their heavenly strains. This was no strange play of excited nerves, for a daughter, sleeping in a chamber above, said in the morning: "How came that wonderful music that wakened me last night, filling the air with such waves of heavenly sound?" In such hours the thin walls between us and the "heavenly mansion" melt away, and music such as we think "never was on sea or land," comes to us.

Lorimer's Lack.

The Rev. Dr. Lorimer preached a sermon in the First Baptist church of Chicago, on Sunday, the 19th ult., on Spiritualism, and it appeared in a morning paper the next day. It is not entirely free from thought, which is high praise for an orthodox sermon, but all his thought is borrowed and not much of it is good for anything. The moon was hung in the heavens to typify by its changes the uncertainty of all illumination that depends upon borrowed light. Hence nature never intended that the light shed by any public teacher, who gets all his knowledge out of books and none of it out of facts and personal experiences, should be anything else but mere moonshine. Of such is Dr. Lorimer's sermon; cold, pale, unfruitful moonshine. The light that could stream through a pin-hole of personal observation would be worth it all, as a garret full of sunshine is lighter than a heaven full of moonshine.

Dr. Lorimer ransacks fifty authors, ancient and modern, most of whom had never seen anything of Spiritualism, and when he quotes from Stainton-Moses and other Spiritualists, he is careful only to use such isolated extracts as will in his judgment help his side of the case. He shows at once that the object of his research was not truth, but material wherewith to construct an argument against Spiritualism, which should satisfy his deacons. What right has Dr. Lorimer to talk of Spiritualism to a public audience, without being able to say anything whatever on his personal responsibility, when it consists of alleged facts, which, whether true or false, he can have a sample of at any time within an hour. Why quote Sir Henry More as to the point whether Saul did actually get an interview with the shade of Samuel, or Juvenal as to whether the Greek oracles practiced mind reading, or Virgil as to whether the Cumman Sybil really enabled the Trojan Æneas to see the shade of his father Anchises, or, Pliny, Sir Matthew Hale, Addison or the rest, when their aggregated opinions, upon a subject on which they profess to know nothing, are only aggregated ignorance, which proves nothing. Why make this exhaustive search among dead books, when, if Dr. Lorimer will call upon us, we will take him to a medium, who, *if he will agree in advance, to publish in his pulpit and to his congregation exactly what occurs*, will satisfy him of the truth of spirit intercourse in half an hour, by modes so plain that his own mind can not conceive a theory of fraud which will apply to them. Neither Dr. Lorimer nor any other Christian preacher in Chicago, dare agree in advance to tell his congregation exactly what he will himself conclude from one hour spent with either one of several mediums, in this city, Boston or New York, to whom we will take or refer him at any moment. Hence so far from being a competent teacher concerning Spiritualism, he is less than the least among investigators.

Dr. Lorimer can hardly be so short-sighted as he professes to be in construing the statement of "Father Abraham" in the parable of Dives and Lazarus, that if the brethren of Dives "hear not Moses and the prophets, neither will they be be persuaded though one rose from the dead." He pretends to think this a direct statement by Jesus, that the Bible is sufficient without further risings from the dead, or spirit intercourse. Did not Jesus himself rise from the dead after this discourse, and not only he, but according to one evangelist, many that were in their graves? Christianity itself is founded on the spirit phenomena that occurred in contradiction to Dr. Lorimer's view of this passage, *i. e.*, that Moses and the prophets were sufficient, and that no more risings from the dead were necessary. We hope to see our churches reach the stage of development attained by our philosophical societies, when critics shall be appointed to speak for ten minutes each after every sermon. This would soon put an end to such stupidities of the pulpit, which convert preaching into a mere dissemination of uncorrected sophistries.

Dr. Lorimer thinks there is no natural, or philosophical, or christian reason why spirits should not have communion with mortals. On the contrary he says of Jesus:

On the kindred doctrine of angelic and demoniac influence. On the latter topic, however, on a few occasions He speaks clearly; and from the tenor of His ministry, as well as from the treatment of the apostles, we learn that angels and devils stream into our world and bring to bear on humanity the beneficence of heaven or the maleficence of hell.

Having conceded that Jesus taught spirit influence as a fact in nature, and not apparently as an incident of any one time or period, Dr. Lorimer then repudiates the teachings of Jesus and substitutes Lorimerism for Christism, in the following terms:

That wonderful things have been brought about in the name of this ism does not admit of question; that it is impossible to determine its [illegible] causes without serious difficulty can not be denied; and yet I am persuaded that the explanations which it gives of itself are very wide of the truth. Not that the underlying assumption—the spirit from one world can influence spirit in another—is either unreasonable or unphilosophical; but that this intercourse should be effected in the manner, for the ends, or with the results common to Spiritualism, is not only irrational, but susceptible of disproof.

Who persuaded Lorimer that what Jesus declared "is very wide of the truth?" Jesus taught clearly, according to Lorimer, that "angels and devils stream into our world and bring to bear on humanity the beneficence of heaven or the maleficence of hell." This is all and much more than "the explanation which Spiritualism gives of itself." All that Spiritualism teaches is, that spirits of some sort communicate with mortals of some sort, in exceptional cases. It teaches that Jesus slightly overdid the "heaven and hell" business, and that most of the departed spirits are tolerably, but not ecstatically comfortable, and that John greatly exaggerated the amount of loafing around the throne, and the extent to which heaven is peopled with quadrupeds not known to naturalists, and lighted with golden candlesticks. It may also be admitted that from the period of the Hydesville rappings, a decline set in, in the price of golden harps; gem-lit crowns are also in less demand, which is not necessarily a calamity, since for the purposes of this life crowns are regarded as savoring of monarchical extravagance. But the essence of Dr. Lorimer's version of Jesus's view of Spiritualism, is that angels and devils, *i. e.*, good and bad denizens of the spirit-life, stream into our world, and bring to bear on humanity their beneficent and maleficent influences. Have any of these good and bad spirits streamed into Dr. Lorimer's church so as to make themselves known? We have not heard of it. Do they ever "stream into" any of the modern Protestant churches? Never! For aught that appears of them in Protestant churches, both the good and bad angels, are always "loafing around" their respective thrones? Where then do they appear? They must appear somewhere or Jesus's words would not be true. But Jesus, says Lorimer, "is God." "Let God be true and every man a liar," is standard Baptist doctrine. As a denomination it stands ready on all ordinary occasions, to prove the first of these propositions by practicing the second. But in confirmation of what Jesus says concerning the streaming of good and bad spirits, into this world, the modern Baptist church is utterly without even a lie to tell. It has seen no angels; it knows of none, and it occupies its time in vowing there are none. Its priests are exactly where those of the Greek temples were at the birth of Jesus.

> The oracles are dumb;
> No voice of hideous hum
> Runs through the arched roof in words deceiving.
> Apollo from his shrine
> Can no more divine,
> With hollow shriek the steep of Delphos leaving.
> No nightly trance or breathed spell
> Inspires the pale-eyed priests from the prophetic cell.

Where, then, is that "streaming in" process going on which Jesus, according to Lorimer, taught to be a perpetual fact in nature? Evidently in every region of the globe, but especially in Christian countries through spirit circles. If spirit intercourse is not occurring through mediums, then it is not occurring at all, and if it is not occurring at all, then Jesus was a false prophet.

Let us see some of the reasons why Lorimer rejects the views of his master concerning Spiritualism. He says:

"In my judgment, the alleged marvels of this ism are unverifiable, and, therefore, are unentitled to confidence; the so-called revelations of this ism are unsatisfactory, and, hence, are undeserving of consideration; and the ordinary influences of this ism are unbeneficial, and, consequently, are unworthy of countenance.

Has Lorimer personally undertaken to verify the marvels of this ism? If he has not, what right has he to conclude they are unverifiable? Have any men of the scientific class undertaken to do so? None but those who have become satisfied of their truth!

Prof. Lankester, of London, did not try to verify the fact. He only undertook to convict a medium under the vagrant act, by excluding all testimony of the genuineness of his acts, proving only his pretensions and leaving a police magistrate to infer as matter of law that, in consequence of the laws of nature, such pretensions could not possibly have been fulfilled. This is the sort of stuff that has passed for disproof, where the question involved was not allowed to be discussed. "The so-called revelations of Spiritualism are unsatisfactory," says Lorimer. Is it one of the conditions of knowledge, that it must be satisfactory? Is the Bible satisfactory to anybody? If it is satisfactory to Dr. Lorimer, why will he not read from it to his congregation next Sunday the passages which Ingersoll offers him $100 to read once. Does he not know he would be dismissed instantly. And is a revelation satisfactory which he would be dismissed for reading aloud? Is science satisfactory? Does it tell us of the life beyond? Is any of our knowledge of anything satisfactory? We know of no canon by which truth is to be judged untrue, because it is unsatisfactory. If Lorimer's salary were unsatisfactory, would that prove that he did not get it. If life is unsatisfactory, is life any less a fact? If a man's marriage is unsatisfactory, is he therefore single? But Lorimer says the ordinary influences of this ism are unbeneficial and consequently are unworthy of countenance.

There is a sense in which the ordinary influence of everything, of Christianity, wealth, education, and even of happiness is unbeneficial. Neither of these things makes of man what we would like to see him become. By erecting, therefore, our own ideal of what a thing should do in order to be beneficial, we can prove anything—and Christianity more easily than most things, to be unbeneficial. But why thresh weeds to get grain? Mr. Lorimer has told all he knows about Spiritualism and told it as well as any man could have have done. The lack is that he knows nothing.

Tice vs. Roberts.

Our old readers will recollect the exposure of Alfred James in Brooklyn and Philadelphia, something less than two years ago, while professedly acting as a medium for full-form manifestations. A large lot of masquerading paraphernalia was captured and a most complete exposure made. In this laudable work the brothers, W. R. and T. S. Tice, of Brooklyn, were active agents, Mr. Wm. R. Tice going to Philadelphia and securing after a séance a complete assortment of such garments as are frequently brought into service in "cabinet work;" paying James's mother five dollars for the lot, as she claimed it would take that amount in addition to the admission receipts of the evening, to cover the cost of the outfit. The Spiritualists of the country very generally approved of Mr. Tice's action. One J. M. Roberts, a comparatively recent accession to the ranks of Spiritualism, and the owner of a libelous sheet which he alleges is a newspaper, espoused the cause of James as he had previously done that of other frauds and tricky mediums, and dealt in such wholesale slander that Mr. Wm. R. Tice felt it his duty to take legal steps against him. Owing to the continued illness of Mr. Tice's lawyer action was delayed, but proceedings have now begun and Roberts is under bonds to appear both in a civil and a criminal suit. As a consequence the last number of the Philadelphia firecracker fizzes and sputters with even more than its usual amusing display of senile puerility.

While Mr. Tice was in Philadelphia attending to his suit against Roberts on the criminal side of the court, Alfred James summoned him before a magistrate on an affidavit charging assault and battery. In his testimony before the magistrate James swore that Mr. Tice used violence, such as striking and choking him, and also that no such articles as had been described were ever taken from him in Brooklyn. Mr. Tice promptly gave bail to appear on January 3rd, and at once took the necessary steps to have James arraigned for perjury.

Mr. Tice is a quiet, genial gentleman of wealth and leisure, and nothing could be more distasteful to him than controversy with such persons as James and Roberts, but he evidently feels that he has a duty both to himself and to Spiritualists generally, and our readers may rest assured that he possesses both the ability and the determination to follow the matter up, and that no compromising or whitewashing will be tolerated on his part.

Although this man Roberts started his low and scurrilous organ avowedly to break down the RELIGIO-PHILOSOPHICAL JOURNAL, and this solely because we dared to question the genuineness of purported spirit phenomena occurring under conditions admitting of deception in the presence of mediums known as forgers, bigamists and debauchees, whose company would not be tolerated in decent society; and although he has, as it were, compassed heaven and earth and called to his aid all the frauds and fanatics with an occasional graduate from some insane asylum, we have as our readers will bear witness, pursued the dignified, even tenor of our course wholly oblivious, so far as our columns are concerned, of his existence. In the arcana of nature, musquitoes and other pestiferous insects perform their allotted mission, so in the arcana of Spiritualism such men as Roberts have their use, and though like musquitoes they may be disagreeable and the purpose of their creation obscure, it is neither sensible nor philosophical to get out of patience with them, nor to expend one's energies in fighting what at best is only a passing nuisance.

True, if one has leisure and money, as has Mr. Tice, it is well to engage in the philanthropic task of hastening the abatement of such nuisances, not so much for his own benefit as for the good of his fellow citizens.

Begins to Move.

The agitation of the necessity of co-operative effort among progressive people, which has been created by the JOURNAL, during the past few weeks, is already showing good results. At the late State Convention of Spiritualists and Liberalists of Texas, the plan set forth in the JOURNAL was, by resolution, unanimously endorsed, and the formation of local societies throughout the State recommended. A prominent gentleman of Delaware writes that a new hall is about to be built in his city, and a society formed on the JOURNAL's plan. We have advices from Minnesota, Colorado, Massachusetts and other states of initiatory steps to the same end, and we are daily receiving requests for the pamphlet containing the outlines of the plan and suggestions. Let there be a general agitation, and let it culminate in co-operative action of some sort, is our earnest desire.

The increase in the number of inquirers seeking light upon the subject of Spiritualism is very marked, and a feature worthy of notice is, that a very large proportion of these truth-seekers come from the educated and professional classes. The JOURNAL can justly claim the honor of attracting such people to the subject.

Free Advertisements.

Our worthy religious and secular contemporary, the New York *Observer*, is sound in a business way even if behind in religion. In its issue of December 2nd, our old friend, Irenæus S. Prime, its editor and proprietor, makes a very just and well founded business complaint, which appears in that part of the paper which it denominates 'Religious Department.' The complaint is against people, "ministers" and others, who, without offer of payment, apply for and secure advertisements in the *Observer* for aid to erect churches, build sanitariums, religious institutions, monuments to great men, and to laud "pastors" retiring from churches when the latter dispense with their services, *et similia*.

Our friend Irenæus is quite right in his complaint of this species of robbery. He calls it grinding axes at his expense. He is tired "turning the grindstone," as he calls his share of the work, which he thinks he should be paid for. We think so too. It is a business matter.

There is not a day passes but that every publisher of a religious or class paper is beset with people having axes to grind. The ingenious methods employed by the possessors of the dull implements, to hoodwink the publisher so that he may not know he is turning the grindstone, are often amusing and sometimes exhibit a genius which if displayed by the exhibitor in his daily avocation, would bring success and enable him to pay his way instead of "deadbeating" it. But it is not always the impecunious who seek to get something for nothing from the publisher, indeed the attempt is more frequently made by those who can afford to pay. The experience of most publishers is that those who do the least to extend the circulation, or to add to the interest of its columns, are the most persistent in their demands for puffs in their "favorite paper." None of these unfair and selfish schemes ever deceive the publisher, and if he turns the grindstone with outward meekness, he nevertheless inwardly protests against the imposition. The responsibility for this reprehensible practice, must be borne in part by publishers, who have fostered and encouraged the practice not from any sense of indebtedness to the applicants, but from lack of moral courage to decline, or through fear that some rival publisher will perform the service.

The JOURNAL, in common with the press generally, is always willing to reciprocate courtesies and to be liberal, but we have steadily set our face against the growing evil above set forth, and have so far as practicable declined on principle to do that which is usually not only an imposition upon us, but often upon the public as well. Let our venerable friend Prime and all other publishers unitedly discourage the evil, and it will soon cease to exist.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

A Happy New Year to all the JOURNAL's readers! May the bond of sympathy grow stronger and stronger, uniting all in one grand co-operative effort for the elucidation of truth and the betterment of humanity.

Mrs. E. L. Saxon has returned to New Orleans.

Mrs. A. C. T. Hawks is lecturing this winter in New Orleans.

The permanent address of G. H. Geer is Farmington, Minn.

Dr. G. H. Geer has lectured during December at Long Lake, Champlain, Anoka, Princeton and Minneapolis, Minn.

Dr. Samuel Watson will probably lecture in Washington next month. Societies will do well to keep him busy.

Correspondents are again reminded that checks on local banks are not bankable here and have to be collected at considerable expense.

B. F. Underwood lectured in Providence, Rhode Island, last Sunday. He starts West on Monday the 3rd, to fill a long list of engagements.

Societies or individuals desiring the services of J. H. Harter, to attend weddings or funerals, or to lecture on Spiritualism, temperance or personal improvement, can address him at Auburn, N. Y.

"The Power and Permanency of Ideas." This fine lecture by A. B. French, we have put in pamphlet form, and offer it at the nominal price of three cents per copy, or 10 copies for 25 cents.

Mr. and Mrs. J. H. Emery, of Creston, Iowa, clairvoyants and healing mediums, have been visiting Breckinridge, Mo., and have created considerable interest in the spiritual cause there.

Mrs. Richmond has returned to this city. She lectured last Sunday evening in Fairbank Hall; which though quite small, seating 474 people, is a gem of a place and centrally located. About four-fifths of the seats were occupied on the occasion of Mrs. Richmond's lecture.

Mrs. Margaret Jameson, a well known spiritual medium, of Kansas City, Mo., passed to spirit-life a few days ago at that place. The funeral services were conducted by Col. E. G. Granville, of Atchison Kansas. A large number of friends were present, and the ceremonies of the occasion were interesting and impressive.

"The Religion of Spiritualism," by Dr. Watson, has had a good sale and the first edition is about exhausted; we know of none now to be had except the small number still on our shelves. Price $1.25. Postage 10 cents.

A fine medium as well as a prominent Spiritualist of London, Eng., in a communication to us, says: "We have had, as you know, a raid on Spiritualism again, so far as public mediums can be said to represent the subject. I am getting heartily sick of the eternal and pestilent botherations caused by the folly of public mediums. I am still more sick of the nonsense talked by the people who think it necessary to come out in defense of mediums, no matter what folly or fraud they may have perpetrated.

The JOURNAL'S influence on the great dailies of this city, is often noticed by its readers; and within the past few days two striking cases of this influence have been observed. The *Inter-Ocean* noticing the success of the JOURNAL'S custom of inviting representative people to write a special article for the Christmas issue, followed the plan this year with most gratifying success and secured a large number of interesting communications from distinguished people, thereby making a paper which not only afforded a pleasant surprise to its readers, but contained a permanent value which will cause that issue to be treasured up in thousands of households for future reference.

The JOURNAL'S endorsement and active support of the new organization for the Secularization of the State, was a sufficient guarantee of its character and strength to at once attract the wide-spread attention of the daily press. The *Times* of this city in its issue for Christmas day printed the address of the committee appointed by the Provisional Association, giving up twelve and one-half columns to it and also devoted a column editorial to the subject. In addition to this the publisher of the *Times* supplied the committee with hundreds of advance sheets of the address four days before its publication, in order that copies would reach all the great dailies of the country on the day before its publication here.

The Chicago, Rock Island and Pacific Railway is not only a first-class road, but it has the good fortune to have a most enterprising general ticket and passenger agent who, apparently, never takes any sleep or rest. His name, St. John, is significant and he will no doubt, when he gets through with this world be placed by railroad magnates in the calendar of saints. Knowing that he had a road worthy of the widest acquaintance and largest patronage, Mr. St. John has, with the co-operation of the newspapers, sent "A MAN" into millions of homes the past year, to introduce his line to the family circle. In a year or two we shall probably make money enough out of the JOURNAL to build a trans-continental line of railroad, and when we do we shall make Mr. St. John President of it. In the meantime those who must travel will do well to try the "Great Rock Island" route.

The Atlantic-Pacific Tunnel.

As our readers know, we never editorially endorse any scheme advertised in these columns, unless we have a personal knowledge enabling us to do so. We aim, however, never to advertise anything that is not legitimate and worthy of attention, though, of course, we do not hold ourselves responsible. Every reader must rely upon his own judgment. With these prefatory remarks, we call the attention of our readers to the advertisement in another part of this paper, of The Atlantic-Pacific Tunnel. The deep and universal interest which the mines of Colorado have created in the public mind, is fully warranted by the results. Daily new discoveries are coming to light and stupendous enterprises for developing the mineral wealth of that State are springing up. The boldest and most gigantic undertaking is the one herein spoken of. This great enterprise is said to be "attracting the attention of the most careful, the most prudent and the most enterprising men in Colorado and elsewhere." Notwithstanding the immensity of the scheme it is apparently feasible, and appeals to the good judgment of those who are experts in such matters. M. M. Pomeroy, the editor and publisher of *The Great West*, and President of the A.-P. Tunnel Co., writes us expressing his unbounded confidence in the ultimate completion of the tunnel, and of the certainty of early and paying returns. Those of our readers who are seeking investments will do well to give this project their careful attention.

Our Homes and Employments Hereafter.

The rapid exhaustion of the first edition of "Immortality and our Employments Hereafter,"* affords an evidence of the deep interest people have in the subjects treated in this book. The second edition is now ready. Dr. Peebles in his preface says: "As travelers return to tell us of the countries they have visited, so spirits return from different spheres and golden zones, describing their homes and their employments. In this volume the spirits, differing as they may, are allowed to speak for themselves."

Portions of this book, as well as of Mr. Sargent's "Scientific Basis," come in sharp conflict with some of the soul-debasing and brain-addling theories privately taught by Mrs. Richmond; and the active demand for both works indicates that Spiritualists generally believe in scientific methods and the existence of the moral sense, whatever may be the vagaries advanced by certain peculiarly constituted individuals who attempt to teach spiritual truths. Dr. Peebles's book has met with a flattering reception, and the third edition will likely be called for before spring.

*Immortality and our Employments Hereafter. With what a hundred spirits, good and evil, say of their dwelling places. By J. M. Peebles. 8 Vo. [illegible] pp. Price $1.50; postage 10 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

The Concord Summer School of Philosophy.

From Concord, Mass., I have just received the circular containing the arrangements for the third term of "The Summer School of Philosophy." It will open on Monday, July 10th, 1881, and continue five weeks, and in each week there will be eleven lectures. In June last there was built a chapel on the hillside, back of Mr. Alcott's house, as the number of students had so increased that the rooms in "the Orchard House" would no longer hold them. Your readers may not object to another glimpse of this school. It was, I think, on the morning of the sixth of August, '79, that my husband and self started at an early hour from Boston to visit the renowned village of Concord, long magnetic and alluring as the home of Emerson, Hawthorne, Alcott and Thoreau, to all who are charmed or inspired by letters or by nature. We breakfasted at the "Wright's Old Tavern," because we thought, from the name, that something of the character and spirit of the place might have, from its visitors and associations, been imparted to it, and was still perceptibly lingering in its rooms; but we were disenchanted; it needed not this to make the day symmetrical. At once we procured tickets and started for the school, which is a mile from town. When we reached the gate we passed under the shade of the large elms and maples into the Orchard House, long the home of the venerable A. B. Alcott, and found him seated at his library table talking to, perhaps, three or four dozen persons, in his well known quiet and reflective way; so quiet and in such harmony with a summer morning in the country, that there was a tranquil hush in the atmosphere, and all were listening attentively, as we could not help thinking, the earnest lovers and disciples of Socrates and Plato did, more than two thousand years ago in the market places and groves of Athens.

Although Mr. Alcott is now living in town with his daughters, his study was not robbed of all its equipments and treasures, and as a friend was spending the summer there, the precious things were cared for. We saw there a mask of old Homer, and busts of Plato and Pestalozzi; and in the ante-room there was a likeness in medallion of Thoreau, the lover and learner of nature; and once, I was told, there was also a mask of Carlyle, but it has probably been moved to the new home. But there still remained a beautiful likeness in crayon, of Mr. Alcott, taken a good while before I ever saw him, or listened to his "conversations;" the face had the purity that it still bears, and a mouth so fine in its curves and expression, that one does not easily forget it. I regret that I did not find out certainly, who was the artist, although I made inquiry.

We attended both the morning and afternoon session, not going back to town. We spent the intermission in looking at Hawthorne's house, rambling over the hillside and calling on another old citizen who is noted in another field of labor, and of whom I may sometime tell you.

At one of these sessions of the school Mr. Alcott said: "Poets, seers, saints, divine—they do not deliberate; they determine and act; they are integral, they possess integrity. The babe charms us, it is divine. When we sin, we have parted with our strength, and we lose our integrity; we become one, two, three, or "seven" lunatics or demoniacs. Error is an inheritance from parents; innocence, divinity from God. Sinning is the fated act which imprisons us, but we are tethered to the Godhead. Some of us have never committed sin. Some men are really so innocent that other men ridicule them and think it would be better if they had a little knowledge of sin. The erring man, he who has not society in himself, never has in any others.

"Jesus divined more than the doctors did, when he was only twelve years old. He had divine genius. [Here he said, "If man lose divination," but *I* lost the sentence.] All have the power as they come from its author. No process of reasoning can ever reach it. Genius always has it. It has eyes within eyes.

"There should be a distinction between human and divine ancestry. We are not born equal by composition of our atoms. Every tree pushes itself up against gravitation; so does every pulse beat against gravitation; life is levitation. Sin is descent; life is ascent. Incarnation is to be considered by those present.

"The artist chips everything from the stone but his ideal. The soul itself cannot be said to be finite; God made us infinite; we cannot limit ourselves.

"It would not be generous in Deity to send us here without our primer; it is the material world; it is printed in large letters. The intuitions are the first avenues to the outer world. The child sees the scowl, feels the blow, so he protests; these are not beautiful; he protests, for he has absolute attributes."

In the professors' chairs were Prof. W. F. Harris, Dr. H. K. Jones, Miss Elizabeth P. Peabody, Mrs. E. D. Cheney, Rev. Dr. Bartol, Mr. Wasson and several others; and the number of teachers is increased for the next term. Prof. Harris in his "Speculative Philosophy" and "Philosophy of Thinking," was undoubtedly a stumbling-block and a snare to some of his hearers; but others would enjoy from a certain intellectual curiosity, for a short time, that which would feed nothing but intellect. While others still would never for a moment try to understand that which could have no vital interest for them, but consider time misspent in such hair-splitting subjects. I could but follow with interest for the time, the talk of so able a man; one who has done such excellent service as a teacher and school superintendent in St. Louis, but unless one becomes fond of it the more it is tasted, I "should not like it for a steady diet."

C. A. F. STEBBINS.

P. S.—The latest wisdom that has dropped from the lips of one of "the philosophers" (as they are called by the rest of Concord) is this statement, and as it is vouched for by a friend, it is too good to enjoy alone: "When the mind is is-ing, it thinks its thinging things."

Detroit, Mich. C. S.

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Spiritual Meetings in Brooklyn and New York.

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Mrs. R. [illegible]-Lillie lectures every Sunday at 10.30 A. M. and 7.30 P. M.

Fraternity Social Meetings every Thursday evening at 111 Livingston street.

Friday, January 7th, annual election of officers, and discussing plans for future work.

Friday evening, January 14th, a grand vocal and instrumental concert. Tickets 25 cents. Proceeds to aid in establishing meetings.

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D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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P. E. FARNSWORTH, Secretary.

Address Box 466 P. O.

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Passed to spirit life from Illyria, Fayette Co., Iowa, Dec. 15th, 1880, ELIZA SMITH, wife of Thos. H. Smith, aged 54 years.

For the last twenty years Mrs. Smith has been a believer in the spiritual philosophy. She was an affectionate wife, a kind mother, and a lady of refined taste, one of those that seemed to be the central attraction of the home circle. She has left a husband, son and daughter, who know that she is not dead, but only gone before.

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A New Song of the Stars.

BY J. O. JACKSON.

"And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament." (Gen. 1: 7.)

"And God made two great lights, the greater light to rule the day and the lesser light to rule the night: *he made the stars also*. And God set them in the firmament of the heaven to give light upon the earth." (Gen. 1: 16, 17.)

Oh! sing us a song of the stars in the sky,
Where they hang through the aeons of years;
As fixed and as still and as changeless as death,
So distant their measureless spheres.

"That song shall be mine" fairest Science replies,
As she raises her eyes to the dome of the night;
"I have sounded the depths whence each far-travelled ray,
Comes charged with its message of trembling light.'

"Nay! speak not of stars in a 'firmament set;'
With 'waters above,' and with 'waters below!'
Child thought of the race! weak mortals of earth!
How little your eyes were then opened to know."

"'*He made the stars also*;' how poor was the word,
In naming the vastness of Cosmos unfurled
In yon myriad orbs of the ether depths,
From the hand of the Infinite Glory hurled."

"Your sun is *one* star from that galaxy rolled:
By him and him only life's pulses are warm;
He inspires all the glow of the teeming earth;
Gives wave to the ocean and blast to the storm."

His, the ray of the crystal; the bloom of the flower;
The lift of the cloud and the fall of the rain:
His, the flashing fires of the northern night;
The blush on the peach and the heart in the grain.

He garnered his force in the swart of the mine,
His fiery speech is the lightning's power;
To him the wide sea, from her heaving breast,
Throbs thermal current and tidal hour.

Then we'll sing *a new song of the stars* of the night:
Say not they were kindled for uses of ours!
From the nebulous womb of the vasty deep,
Born units of energy! mighty with powers!

Vast centres of motion encircled with worlds!
Dispensers of glory! proud peers of the sun!
The bright fountain heads of a far spreading life;
They are types upon types of the Infinite one.

Forever consuming yet never consumed!
Great oceans of fire,id vast vortices whirled!
With electrical storms, and their cyclones of flame,
They engender the force that gives life to the world.

Then, mortals of earth, underneath this blue dome,
In reverence bow on the globe ye have trod;
Yet forget not your birth right, eternity's crown!
Ye are born of the star beams, oh, children of God!

An Interior View.

A medium who is said, by those best able to judge, to be a woman of pure and upright life, living up to the highest spiritual standard and possessed of good and varied mediumistic gifts, has written the editor and his wife a private letter which reveals so graphically and truly the hidden life of many like circumstanced, that we feel it our duty to publish it for the good it may do in awakening a greater interest in the minds of the JOURNAL's readers, stimulating them to do what they can to alleviate the wants of mediums who may be within their immediate circle of acquaintances. Suppressing such portions of the letter as would disclose the writer, we publish it as follows:

I shall be frank with you, and tell you what is the truth. Situated as I am, I have staid at home fearing that if I was absent some one might come, who wanted a sitting or treatment, and needing the money so badly, I did not like to take the chances. For nearly three months now, I have had scarcely anything to do (professionally), and everything has devolved upon me, and what with buying a ton of coal a month, paying my gas bills, and finding food for five mouths, I have been nearly distracted. I have such a horror of debt, and the worry for fear I could not meet all these demands, has really deprived me of sleep, night after night. Oh! this struggle to live, when all the sweetness has gone out of life. I tell you truly, my friend, the temptation is often very strong to cut the thread of existence.....

Why is it that mediums have such a hard time of it? Is it justice in the Spirit-world to unfit one through mediumship for life's duties and yet make it necessary that these duties should be fulfilled in order not to starve, freeze, or go unclothed? Why cannot mediums be placed as ministers are—assured, at least, of a roof over their heads and food to eat while they are trying to give to the world these truths from the higher life. I tell you, my friends, mediumship will never do much good until people in this life, and spirits in the other, can place their mediums at least above the fear of want. Just imagine for a moment a medium being placed as ministers are? I would have them made to understand that their moderate wants were all supplied—then, say, "Now all we ask of you, is to give your whole time to the angel-world. Never refuse to sit for any one who desires you to do so or who needs a treatment." How soon then, would we see a change in mediumship. For how can mediums give satisfaction in their mediumship, of whatever nature that may be, if they are cumbered by the constant thought of other things, which claim their attention and which they feel they must attend to in order to live? But enough of this. As things are, mediumship is a curse instead of a blessing, and my constant prayer is, that if the inhabitants of the angel-world are not able, through it, to give me support, that they will withdraw their influence entirely, for positively I cannot struggle in this way much longer. My very life has become a burden to me?

Pardon me, if I write too strongly; I do think if the spirits have any power over our conditions, they ought either to care for us, or give us our liberty. I used to be a decent writer; now they have used my hand so much that I can neither write my own hand, or any one else's legibly. I have tried to be faithful to them, and why do they not come to my help? Pardon me, dear friends, who no doubt have troubles enough of your own, for burdening you with mine, and let us hope that in the life beyond, we may receive the reward promised for those who remain faithful to the end.

Writing on the Inside of Two Slates.

Hon. Sidney Sweet, of this village, during a recent visit to the city of New York, obtained direct writing through the mediumship of A. H. Phillips, at 153 West 30th st., apparently executed by the spirit of a deceased friend on the inner surface of a folding or book slate, while closed and held in broad daylight by himself only, no pencil visible at any time and the medium several feet distant. Mr. Sweet's experience thus eclipses that of Mr. L. B. Field with the noted medium, Chas. H. Foster, at Rochester three years ago, as Mr. Field placed a tiny pencil between his slates before he tied them together. Mr. Foster also held one end of the pair of slates whilst the writing was being audibly executed. Mr. Field seems well pleased, however, that Mr. Sweet reports an equally successful séance with Phillips, under conditions seemingly more marvelous, well knowing that Mr. S. is by common consent allowed to be a person of nice discrimination, and whose obvious temperate habits forbid the suspicion that he could have been a victim to the loose conclusions of a muddled brain.—*The Dansville Express.*

SPIRIT CONTROL.

A Brooklyn Woman who is said to be Controlled by the Spirit of Phebe Carey—A Remarkable Test.

A reporter of the Brooklyn *Argus* recently called on Mrs. C. H. Jewell at her home, No. 65 Lincoln street, Brooklyn, to find out if there was any truth in the rumors about certain surprising spiritual phenomena manifested through her. Mrs. Jewell is a nice, intelligent-looking lady, apparently about thirty three years old. She has a pleasantly modulated voice and a ready flow of correct language. As her father was a Baptist minister, Mrs. Jewell was brought up to look upon Spiritualism as a delusion and a fraud, and she would probably now be holding the same opinion had it not been for a series of strange experiences dating from June, 1879. About that time, in company with her husband, who was also a strong disbeliever in Spiritualism, she attended a séance held at the house of one of her friends in Brooklyn. In the course of the evening she was made aware of the presence of some unknown power attempting to control her faculties. She was greatly disturbed and alarmed at this novel experience, and, by a strong effort of will, was able to resist the advances of the bold spirit, and she soon after left the gathering. But it seems this spirit was decidedly persistent, and the next evening, in the quiet of her home, no one except her husband being with her, she again became possessed of those strange sensations which had before so disturbed and alarmed her. This time yielding to a sudden fancy, she resolved not to interpose her will against succumbing to the spirit influence—for such she felt it must be. In a few minutes she was in a trance state, and calling for pencil and paper, wrote a message to her husband from a brother of his who passed from earth some four years. After this she held private sittings, only members of her own family being present, and received a number of communications from various spirits, which she put down on paper. She continued to receive communications, ever and anon, none, however, of a specially important spirit, until last September. On the evening of Sunday, Sept. 5, Mrs. Jewell attended a séance held at the house of Asa Hanson. The company had just finished singing "Sweet Bye-and-Bye" when suddenly Mrs. Jewell felt a strong controlling influence, and the words of the following poem from her astonished the assembly:

THE SWEET LONG AGO.

Many were the joys of that sweet olden time
The mists which surround them but make them sublime;
When life's labor's done and our heads are laid low
Then others will sing of the sweet Long Ago.

The lips that are young now will soon sing the praise
And join in the song of our youthful days,
And the sweet Bye and Bye with its music so low
Will go hand in hand with the sweet Long Ago.

She did not know what spirit had controlled her during the delivery of the above stanzas, only that it was a strange one. Subsequently, at her home, the spirit informed her that on earth she had been known as Phebe Carey. The Carey sisters, Alice and Phebe, as readers will remember, gained an enviable reputation as gifted poets, and died within a year of each other. Mrs. Jewell states that prior to the time of being controlled by the spirit of Phebe Carey she had never read any of the latter's poetry, and barely knew that such a woman had lived. Mrs. Jewell, since the first night she was controlled by the spirit of Phebe Carey, has written, through the latter's influence, an average of two poems a week, some of them containing over sixty eight lines.

But the most singular fact to a non-believer in Spiritualism is yet to be told. It seems it is the custom of Mrs. Jewell, when controlled by Miss Carey's spirit, which is quite frequently the case, evenings at home, to be the medium of communication between the spirit and Mr. Jewell. In answer to a question, the spirit informed Mr. Jewell that it controlled two other persons, one of whom lived in New York city. The spirit said that through neither of these persons could it give utterance to its poetry. It had been searching for an organization through which it could again indulge in the poetic art, which had been its chief solace and delight when in the form. Mr. Jewell asked how he should know positively that it was the spirit of Phebe Carey talking through his wife, as he had only the spirit's word for it, which would hardly be called good evidence in court. The spirit then said it would give him a test which would convince him of its identity. It would influence the person in New York already referred to, to write a letter to Mrs. Jewell the coming week. Mr. Jewell made a note of the promise in his memorandum book, and also wrote down the name of the street on which the person in New York lived, so told by the spirit. Mr. Jewell was asked by the spirit not to mention anything about the letter to his wife, who, it must be borne in mind, when in these trance states, is utterly unconscious, and on waking from them knows nothing at all of the conversation that occurs between the controlling spirit and Mr. Jewell. A few days passed, and on the 29th of October Mrs. Jewell received a letter from New York, signed by Eliza Holt. The letter, which is remarkably well written, begins by the writer apologizing for taking the liberty of addressing an utter stranger, but, through the influence of the spirit of Phebe Carey, the writer states she is moved to do it, and goes on to give an account of what the spirit had imparted to her in reference to its controlling Mrs. Jewell. The writer said Phebe Carey had been one of her dearest and most intimate friends, and requested Mrs. Jewell to send some of the poems she had been influenced to write by Phebe's spirit, and also all the circumstances connected therewith. Mrs Jewell did as requested, and sent two poems, one chosen by Miss Carey and the other by Mr. Jewell. About a week after this a second letter was received from a New York lady, in which she expressed the delight she had experienced from reading the poems, which she said bore unmistakable evidence of emanating from her friend now in the spirit land. This letter was not signed Eliza Holt, but by the name of a lady well known to the literary world. Last week Mr. Jewell received a call from one of the leading writers for *Little's Living Age*, who said he was a cousin of the New York lady, and, at her request, he called on Mrs. Jewell, being brought to Brooklyn on business. He was shown the poems written by the spirit influence, and was greatly affected by some of them. The names of the New York lady and gentlemen are withheld for the present by request. Mrs. Jewell, prior to her marriage with Mr. Jewell, taught school a number of terms. She has never done any literary work except to contribute a few prose articles to the newspapers. She says she is utterly incapable of composing such poetry as has been given her through the spirits.

The Samuel Bowles Pamphlet—Chas. E. Watkins—Mrs. Carrie E. S. Twing.

This little book by the spirit of Samuel Bowles, has made a great commotion in this city, his home while in earth-life. The city papers have all noticed it but the *Republican*, Mr. Bowles's old paper. The edition is going off rapidly. It has been out but a week, yet nearly 1,000 copies have been disposed of. The news dealers in the city and all through the surrounding country are selling it. Everyone speaks of its excellent moral tone, and many are buying it to circulate as a missionary tract. Charles E. Watkins, the noted independent slate writer, has located at 149 State st., and is quite busy with his patrons.

Brother Peebles made us a flying visit on his way to Willimantic, a few days since. He is looking fresh and vigorous as ever. Mrs. Carrie E. S. Twing made many new friends while here in October. She gave some 125 sittings in Springfield. There is a general inquiry as to when she will return again, and especially as the Bowles pamphlet has made her so widely known in this vicinity. The publishers of this little work offer liberal discount to societies who may want fifty or one hundred copies for use among their members. All can obtain the work at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

H. A. BUDINGTON.

Springfield, Mass.

Mrs. S. Grubb writes: This is my eleventh year for the dear JOURNAL. I cannot do without it and be happy: it is always the first paper to be read when it comes to my home.

Convention at Binghamton, N. Y.

The fourth annual convention of the Chenango Valley Association of Spiritualists, held at Binghamton, Nov. 19th, 20th and 21st, was highly interesting and, I trust, profitable as well. Mrs. Abby N. Burnham and Mrs. Amelia Colby were new to the people of Binghamton. If variety is valuable, this meeting was especially blessed. Greater contrast could hardly be found than they presented. Each in her sphere did noble work. Mrs. Colby is powerful, radical, aggressive, and carries her audience as by storm. Mrs. Burnham, spiritual, emotional, pathetic, touches the hearts of her hearers and inspires faith in the power and love of heaven. Mrs. Colby strikes at time-honored error and gives no quarter to the enemy. She places political issues and secular questions before the spiritual and says, "What is a spiritual communication to a starving child?" She seemed to regard the discussion of issues between Spiritualism and Materialism as time and talent wasted! As Mrs. Colby is a medium and dependent upon Spiritualism for all she is and does for the oppressed, and feeds hungry souls with her spiritual bread, the consistency of this position is not apparent. It seems to me that no subject is of more vital importance than the question of immortality and our relations to it. Is it not the key to all other questions? What has done more than Spiritualism to break the chains of error and elevate the standard of justice among men? What has done more to answer the needs of the world and inspire charity and moral emulation.

Dr. T. L. Brown, the Materialist, was given an hour to express his convictions and give reasons for the faith that is in him. He was at one time an enthusiastic Spiritualist; but as his conversion was only phenomenal, with no awakening of intuition, or philosophical appreciation of the depths and heights of the subject, he "fell from grace," and now grovels in the valley and courts the grim shadow of sensuous, assumptive materialism. He builds upon negations. He makes high claims for scientific accuracy and accuses us of building upon faith! His lecture for the hour assigned him was interesting and instructive, though open to criticism with some very weak points. But he spoiled the good he had done by trespassing half or three-quarters of an hour upon time appointed to Mrs. Colby. In fact, he took the whole forenoon! And his last 30 or 40 minutes was repetitious, weak and worthless. Had he stopped when he had used his hour, he would have left a good impression, and his lecture would have been remembered with pleasure and profit. But his abuse of the privilege given him, (the terms of which he agreed to in advance,) left a shadow upon his good work. Mrs. Colby followed him for an hour, severely handling his negations until it would seem that materialism was ready for a funeral. She then drifted into national questions, as being of more importance.

Hon. O. H. P. Kinney was announced to speak, Sunday afternoon, but declined in favor of Mrs. Burnham, for whose tests the audience were eager. She spoke an hour in illustration of her claims and the laws of mediumship, and then gave tests. From the manner in which they were given and the effect with which they were received, I judge they were to the point and touched the heart. She is a spiritual builder. Her soul beams and burns in her words. She touches the higher nature and awakens noble aspirations.

Mrs. O. H. Smith sang for the meeting and her music was highly appreciated, and was something new to our people.

The annual election of officers was held and the following were elected: Geo. W. Pierce, president; Miss Jennie Ray, vice president; Mr. and Mrs. Wm. J. Condite, secretary, Miss Nellie Butler, treasurer.

Within the two years that I have labored with the good people of Binghamton, we have bought a new organ, and steadily grown in strength and numbers. I hope the new life infused by this convention and the new and brilliant talent that has flashed upon us by the advent of Mrs. Colby and Smith and Mrs. Burnham, will insure a more rapid growth and secure permanent activity. "The field is white with the harvest." Let us all be up and doing. These convocations and baptisms are powerful for good. Let them be encouraged everywhere.

LYMAN C. HOWE.

Fredonia, N. Y., Dec. 1880.

A Presentiment.

Burns, the brakeman who fell from the train at Windsor, Vt., and was killed, his body being terribly mangled, on Thanksgiving day, had a strange presentiment. It seems that Thanksgiving day is a fatal one for some employe, as one had been killed on that day every year on the Central Vermont for many years. Such had been the result the officers had noticed and said among themselves, "What poor brakemen to-day," etc. They did not know, however, that the employes had noticed it. On Thanksgiving morning as Burns was shaving he saw a wrecking train pass his house. He said to his wife, "Some poor fellow must go to day. I wonder who it will be?" His wife asked him not to talk that way as it might be him. That night the terrible news came to her. She said, "I knew it, it was him." He was insured for $500, which will much aid his wife and child.

W. C. Kingsbury writes: The few liberal minds here are about to organize a liberal society for the free discussion of any and all moral subjects, that are calculated to elevate and benefit the mind. It is hoped that in the near future you may hear from this place more fully. The outlook is hopeful that the ground is being prepared for the sowing of good seed, so that the harvest will yield a hundred fold.

John Wilson writes: I am more than pleased with the JOURNAL; it gets better with age, and the course you are advocating of State secularization, will be approved by every right thinking man.

T. Baughart writes: I find that new subscribers like the JOURNAL well.

MESSAGES HEARD CLAIRAUDIENTLY.

Given Through the Mediumship of Mrs. Clara A. Robinson, No. 2836 Michigan Avenue.

I passed away from Taunton, Mass., more than twenty years ago. My name is Elizabeth B. Monroe. My husband, Capt. Geo. Monroe, was the first one to welcome me when I opened my eyes in the new world.

My name is Alexander Hyatt. I passed away from earth in San Francisco, Cal. Have many friends there who will be glad to know that I can return. I belonged to Appollo Lodge. The brethren of the order saw my body placed in the earth. I return to thank them.

I am a little girl, not much more than nine years old. My teacher comes with me to send word to my papa and mamma, that I am living yet, though they can't see me. My name is Annie Ambrose. My home was in Tompkinsville, Staten Island. My mamma's name is Mary, and my papa's name is James. Please, kind lady, ask the good paper man to send this message to my papa.

I passed away from Kalamazoo, Michigan. Tell my friends I would not return if I could, for life in the spirit spheres is so much pleasanter than life on earth was. My name is Mrs. George McCanna.

My name is Daniel E. Beardsley, the same disease that the lady (who has just spoken) died of, was what sent me to this life—that is, consumption. My life on earth was a life of suffering, and I only return to assure my friends of my continued existence. My home was in Buchanan, Mich. Tell the dear ones there I am well and happy.

I died very suddenly in Belvidere, Ill.; at least, it was sudden to me, for the exchange of worlds was so rapid that I could scarcely realize that I was what is called dead, when I found myself on this side. My name is Elizabeth Staples Lawrence.

I died in Geneva, Ill. My name is T. Herrington. I have a brother named A. M. Herrington. I still live.

My name is Robert Driscoll; I died in Kansas.

Brooklyn, (N. Y.) Spiritual Fraternity.

A highly appreciative and sympathetic audience greeted our radical brother, W. C. Bowen, as he stepped upon our platform to-night. His subject was the "The Rise and Progress of Spiritualism." He said: "In the 11th chapter of Isaiah was the saying of the Hebrew prophet, 'Watchman, what of the night,' which did not seem to have any connection with what preceded it or followed, but in the light of our age and illumined by modern Spiritualism, we could note the tidings of the progress of spiritual truth, through past ages and forms of belief. All past inspiration and revelation through various nations, were in harmony with the present spiritual unfoldment. Buddha, Mohammed and Jesus, were from the ranks of the humble, and the church and creeds then were in opposition to the new faith as they are now. Our nation needed such an influx of spiritual phenomena, as dawned with the Fox family in 1848, for the great heart of humanity was losing faith in another life and fast drifting into materialism. The churches were cold and dead, resting their faith in the immortality of the soul upon the fact of Christ's resurrection, and they asserted that inspiration and revelation had forever ceased. The raps, with the intelligence accompanying them, demonstrated the continuity of life, and thousands received the news with joy. Then came the savans and theologians, with their theories—electricity, the devil, od-force, mind-reading, etc., to explain the cause of the wondrous phenomena, which always asserted and usually demonstrated that our friends, whose mortal remains we had deposited in the earth, still lived. There were some, gifted with intelligence, in our land, in the early days, who were willing to investigate patiently and perseveringly, to learn the cause, among whom were Judge John W. Edmonds, Prof. Hare, Prof. Mapes and many others, with Crookes, Foy and others in England; all honest investigators were compelled to admit the facts and accept the spiritual hypothesis as the only reasonable explanation. In the thirty years we can see the modification of human creeds, and a wider and more general catholicity of spirit among thoughtful men and women. Although occasionally a mountebank in the pulpit, like Talmage, would shout 'the devil,' and that 'Spiritualism and free-love' were synonymous, the people would look for themselves, and investigation once begun, conviction was the invariable result; and when multitudes were healed by the simple laying on of hands, and the lame were made to walk, the blind to see, and the deaf to hear, the rantings of such bigots could not stay the influx of the incoming tide. All along the line our watchmen are proclaiming that the morning breaks and the day is near."

Mr. Bowen was listened to with close attention and frequently applauded.

Mr. J. B. Duff said: "I came here to listen to Bro. Bowen, and did not expect to speak. I can see in the life and teachings of Jesus that which corresponds to modern Spiritualism. In my home, through my daughter's mediumship, I can receive just such communications as I desire, either from low and undeveloped spirits, or from those from a higher plane."

Dr. Wm. Wilson spoke of the prejudices of the church and scientists, and alluded to the ridicule made by Sir Humphrey Davy to the discovery and application of coal gas for illumination purposes, and also when Stephenson, the English engineer, made his trial trip with his locomotive, the Catholic priests and nuns caused a banner with the image of the Virgin Mary, to be planted across the track; but this did not stop its onward progress nor stay the power of steam; nor could the prejudices of the people nor the bigotry of the church, stop the phenomena, or prevent the Spirit-world from communicating to us of the glories of the other home. Bro. Wilson concluded with an improvised poem, contrasting orthodox theology with spiritual philosophy.

Deacon D. M. Cole said: "I cannot fully agree with the speaker of the evening in his glowing account of the results of Spiritualism. I do not see as the rest of you do, the result of individual spirit phenomena. In a circle held at my house last evening, I could see nothing but what came from the minds of those present. I urge you to make the philosophy of Spiritualism practical and not forever be seeking for a sign."

Mrs. R. Shephard Lillie made the closing address, and said: "It is but a few years since that in the large cities watchmen were employed to patrol the streets and cry out with a loud voice the hours of the night and in the stillness of midnight was heard, 'One o'clock, and all is well,' and when the raps were heard at Hydesville the Spirit-world proclaimed with a voice, 'One o'clock, and all is well;' and in the thirty years we have passed along to the early dawn, and we now hear, 'Three o'clock, and all is well,' and soon the morning cometh, and our faith will be known and accepted by the thoughtful and the religious, so we can take courage and press forward in our work.

"In answer to the argument of Deacon Cole that the phenomena is the result of mind in the form, I would say, my father and grandfather were both clergymen of the strictest orthodox sect, and I was a member of the Methodist church. Seven years ago I attended a spiritual circle, and I found by placing my hand upon the table or any object in the room, it would move. I said it was the devil, and I would not go again. The next day in my own room my hand was moved to write automatically against my own will, 'We want you to go.' I asked who it was, and my own mother who died when I was but two years old signed her name, and in a few weeks I saw her clairvoyantly, and since then she has been constantly with me to counsel and to bless. My angel father prophesied that in six weeks I should be entranced and remain for hours unconscious, all of which was verified, and the result is I am here with you as a public teacher of our faith."

Mrs. Lillie is to speak in Fraternity Hall Sunday 10½ A. M., and 7½ P. M., until further notice.

S. B. NICHOLS.

467 Waverly Ave.

A Remarkable Seance with Mr. Rita.

[London Spiritualist.]

On Tuesday, the 9th November, 1880, Captain James received a few friends at a private séance held at his rooms, 129, Gower street, London. Mr. Rita kindly attended as medium. The witnesses present were Mrs. Burke, Rev. W. Newbould, General Maclean, Colonel Evans, Miss Riccalton, Mr. Wheelhouse, Mr. Wilding and Captain James.

Before commencing the séance, a good sized book slate, the property of Captain James, was carefully cleaned with a sponge and plenty of water by Colonel Evans, assisted by Rev. W. Newbould, and in it was placed a small crum of slate pencil. The slate was then closed and tied crossways and lengthways with tough twine, and gummed paper was fixed all round the edges, completely covering the interstices between the leaves. The string was sealed over in several places with a signet ring belonging to one of the visitors, so that it was impossible to open the slate without cutting the twine, breaking the seals and removing the gummed paper. After this had been done the slate was never out of Colonel Evans's and Mr. Newbould's hands; they were sitting next each other and jointly held it between them on the table. The gas was then put out, and shortly afterwards the usual manifestations of spirit-power commenced with the sound of raps, followed by spirit voices, movements of various objects and transitory materializations on the part of the spirit "Charley."

The séance was about half over, when a spirit hand placed one of three photographs, which were on the table, in the hand of General Maclean, and a voice addressing him, said "tear off a corner." This request having been complied with, the photograph was taken away, but the piece torn off remained with General Maclean, a voice then informed the sitters that, if possible, the photograph would be made to pass into the closed slate, but the performance of this feat appeared to be more difficult than our spirit friends at first anticipated, for several times the company were informed that the task was almost beyond their power. However, on being urged by Captain James, and requested to do their best, a spirit hand, holding the torn photograph, passed round the circle, brushing several persons' heads with it, and so, as the sitters were informed, gathering magnetic power for the accomplishment of the so much wished for test.

After this, a curious rumbling, accompanied with a tremulous movement of the table, commenced, and a sound was heard as of writing going on inside the slate, which was tightly held by Mr. Newbould and Colonel Evans. This sound soon ceased, and a spirit voice announced that the task had been accomplished, and that the photograph had passed into the closed slate. A light was then struck, and the seals and other fastenings of the slate having been carefully and minutely examined and found to be intact, Colonel Evans, with his penknife, cut the string, broke the seals and removed the gummed paper, when the photograph, with the corner torn off, was found lying inside between the leaves of the slate, and thus, solid matter had passed through solid matter. The corner of the photograph still in General Maclean's hand was fitted to the torn part of the photograph found in the slate, and corresponded exactly to the part whence it had been torn.

The words "Good night, Mr. Newbould," were also found written on the slate. It is deserving of notice, that after the gas had been lighted and shortly before the party broke up, one of Captain James's sea shells showed its approval of so successful a séance by flying from its accustomed place on the mantel-piece across the room and then turning over several times on the floor.

J. N. MACLEAN, Major General.
E. L. M. EVANS, Colonel.
W. W. NEWBOULD.
A. C. BURKE.
SARAH RICCALTON.
GEORGE WHEELHOUSE.
ERNEST WILDING.

The Galveston Journal Criticized.

To the Editor of the Religio-Philosophical Journal:

I found the following editorial in the Galveston (Texas) *Journal* of Nov. 25th, which deserves a passing notice:

"The Liberalist Association meets in Waco today, but what the object of the association or its meeting is it would be difficult to imagine. One of the delegates is Rev. Samuel Watson, D. D., for nearly a quarter of a century a prominent divine of the M. E. Church, but of late years a Spiritualist. Another expected delegate, but who will not attend, however, is Robert G. Ingersoll, lawyer and infidel, and South hater. What in the world could these two men—Rev. Mr. Watson and infidel Ingersoll—have in common? What should bring them together from different States under the flimsy guise of liberalists—a pseudonomy with rather a foreign smell and of rather suspicious tenor, in view of recent application by persons of so-called advanced ideas? We do not wish to misjudge the liberalists, but we're afraid Rev. Dr. Watson is getting into bad company."

This journal does not seem to be posted in regard to some things in its own State. Neither Col. Ingersoll nor myself were "delegates" to the "Liberalist Association." We were simply invited guests to attend the Spiritualist and Liberalist Association of the State of Texas. Each, I presume, was designed to represent the class to which he belongs, and with which he is identified. We were not to be brought together "under the flimsy guise of liberalists." All intelligent Spiritualists are, or ought to be, liberalists, claiming nothing for themselves which they do not concede to every other person. While I have no sympathy with some of Col. Ingersoll's views, yet I have a profound respect for his liberality, and believe that the time will come in his history when he will renounce them and become a Spiritualist.

Another point I wish to notice is, "We are afraid Rev. Dr. Watson is getting into bad company." I presume the editor of the *Journal* is a Christian or atheist, or believer in the New Testament. There were two prominent classes of the Jews at the time Christianity was introduced into Judea, the Pharisees and the Sadducees. The former were members of the church, and prided themselves on the strict observance of the ceremonies of religion, and the paraphernalia of the imposing forms of their temple worship. "They loved to pray standing at the corners of the streets, that they might be seen of men." They professed great sanctity in the externals of their religion, while Jesus declares that "inwardly they were ravening wolves." They occupied the most prominent positions in their synagogues, making long prayers, yet Jesus pronounced them a "generation of vipers" and their temple "a den of thieves," and that they should not "escape the damnation of hell." How did he treat, and speak of the Sadducees, who were materialists, and did not believe in angel, or spirit, or any existence after the present. When they presented to Jesus what they thought an insurmountable difficulty of a future state in regard to whose wife the woman should be who had seven husbands, he treated them with due respect, and explained to them that "in the resurrection state they neither marry or are given in marriage, but are like the angels."

Jesus selected his disciples from the lower class of men—nearly all of them fishermen. He associated with "publicans and sinners," and said that such would enter the kingdom of heaven, whilst the proud Pharisees would be shut out because of their hypocrisy. The "common people heard him gladly," while the members of the church then, as now, when they could not question the wonderful power he exercised, said he cast out devils by Belzebub, the prince of devils. He and his disciples would now be considered as tramps, if they were going about as they did in Judea, by the professed disciples of the author of Christianity.

I should not have considered myself "in bad company," had I been privileged to meet with Col. Ingersoll, and heard him at the Convention. I have noticed that wherever he goes the editors of the religious as well as the secular press, flock to hear him. I have never seen him, but think it probable that he, like one who has been slandered in the past, declares that to "do good is his religion." This was the religion taught by the author of Christianity, whose life during his public ministrations as recorded by the four evangelists, shows. I would recommend the editor of the Galveston *Journal* to read more carefully and study more closefully the life and teachings of Jesus, and am of the opinion that he will not think we were in bad company, to be associated with liberals, as they are found by millions all over the civilized world.

SAMUEL WATSON.

Augusta, Ark.

Home Circles and their Benefits.

J. McKenney writes as follows to the *Medium and Daybreak* in reference to "home circles:"

Mr. Heel, an engine driver, who lives in New England, Peterborough, went on a visit with his wife last Summer to some friends who are Spiritualists. On their return they resolved to hold some séances at home. I have been present at two of their séances, and find they are progressing very rapidly. Last Sunday evening there were five sitters present; each one of the five put a single finger under the leaf of the table, without lifting any, when the table immediately sprang up as high as the gaselier; this was repeated three times, the gas burning brightly, and a good fire showing light at the same time. We then stood up and touched the upper surface of the table with the tips of our fingers, when the table was lifted clear off the carpet. The gas lights were turned out, but the fire showing bright. Under these conditions the table was turned round very rapidly, a movement that was new to me. After the fire burned down, and the room was in a state of semi-darkness, Mrs. Heel saw her father clairvoyantly. He unfolded a scroll and showed his daughter some poetry, which she read and copied. The poetry was of a fair quality, and contained some sound and good advice.

One of the best spiritualistic journals in the country is the RELIGIO PHILOSOPHICAL JOURNAL, published every week by John C. Bundy, Nos. 92 and 94 La Salle st., Chicago, Ill. Terms $2.50 a year in advance.

True spiritual philosophy is treated in this journal with candor and great ability. Some of the best minds of the country shed light through the columns of this paper to the edification and benefit of its readers. It is full, every week, with first-class matter, which no one can read without being better, wiser and happier.—*The Liberal, Lamar, Mo.*

N. A. Blanchard writes: Although personally a stranger to you, by reading your paper I feel spiritually acquainted. I have read many papers advocating the spiritual philosophy, but think the JOURNAL stands foremost. Your action regarding fraudulent mediums is worthy of great commendation.

Continued from First Page.

with the objects and responsibilities of marriage—it is not very likely that the Prince is yet fully prepared for so important a step. Again, it is not so likely either that he, a Frenchman of the royal blood, would pass by all the noble demoiselles of his native land, and be attracted to an American maiden; besides, it is improbable that a greater spiritual affinity would exist between the Prince and an American, than between him and those of his own race, causing her to be better adapted to the position of his spiritual counterpart than any of the numerous French girls found in the spirit clime.

Viewed in the light of first principles, therefore, I think there is less probability of the reality of the second wedding than of the first; the objections to the second are not insuperable though, and if positive evidence of its actualization can be adduced, they would necessarily fall to the ground. Regarded, however, independently of all evidence in their favor, the first is more probable than the second. As to whether the truth of either has been proved or not, it is not my province here to speak—their rationality or irrationality when compared with the principles of the Harmonial Philosophy being the only point under consideration.

Presidio of San Francisco, Cal.

Why Ghosts Appear.

BY ALEXANDER WILDER.

Vision and visibility are matters not thoroughly understood. Nowhere is there uniformity of power. There is color for instance; one person will correctly discriminate where another will confound various hues. A Kashmirian girl, we are told, will perceive and arrange three hundred distinct shades in a textile fabric, where the Lyonnaise can descry but a single tint. The meridian of the day is our criterion of sunlight; but the owl prefers the more luminous midnight. It is all a matter of comparison, as we are compelled to acknowledge. Pure light is itself invisible; hence the ancient Chaos where only Night existed, was but the creation of schoolmen. Really, it was not, and could not be; the All which included all, was always light. The night-side of Nature is the daytime of the soul.

It is often the practice to treat all concepts as well as examples of preternatural manifestation as delusion and hallucination. Philosophy, which was once considered as relating to the things that are, is now regarded by certain scientific wiseacres, as an orthodoxly-arranged conglomerate of what has been scientifically observed; and wisdom, which was anciently revered as being the truth concerning real being, is now only set down as a cunning wariness. It is the having of eyes to see on the dark side alone.

Herbert Spencer asserts that any world-wide belief, which has been persistently entertained throughout past ages, may be assumed as having a foundation in truth. The one persistent belief of archaic time, which has pervaded all the world religions, the faiths and philosophies of every people, has been the existence of ghosts. All races of human kind speak alike—Hindu and German; Semite and Ætheopian; African and Australian, and Malay and American. "The dead still live," said Ossian, "for we have seen their ghosts." The disciples of Pythagoras were never willing to believe that there was an individual living who had not beheld a demon. The faith in spirits and spirituality transcended all other knowledge. How curiously it sounds to be told that hysteria and nervous disturbance are the cause of apparitions; that there are innumerable varieties and gradations of living animals between man and the nomad, but that the infinite beyond us is an unpeopled void! Science may explore the field of phenomena, but the world of actual living entity, is only the realm of superstition. Aye, be it so. In *super-stition* we descry neither illusion nor delusion, but a *standing* upon the immovable foundation of essential truth! It is the degradation of the human intellect which gave the word any other meaning.

There is a faculty of the mind which enables the forming of images from ideas, rendering them objective like memories invested with visible substance. William Blake, the artist, would fix in his mind the features of a person who was sitting for a picture, and after that, when in a proper mood and condition, would reproduce the form and lineaments so accurately as to be able to make the simulacrum answer the purpose of further sittings. Probably the image left on the retina of his eye, had become a negative, as in the camera of the photographer and so enabled him to do this.

All visions are not created entirely by the projecting of ideas from the interior consciousness. The world beyond our physical ken, is as full of living and intelligent beings as the one we daily encounter. It is in a degree subjective to us, yet distinct. The same faculty which enabled Blake to evolve anew the form and figure of his sitter, will also make visible the shape of such of these beings as may impress themselves upon the interior consciousness. In order to do this there is usually some strong motive on the part of the other, as well as a peculiar condition of the seer. One class of such incentives proceeds from kinship. The same affections which characterize the living, are equally vivid in the world beyond; and so, very often those whom we account dead are active around the living. So vivid was this concept with the more primitive people, that every family invoked and made gifts to its patriarchal ancestor, as a demon or divinity, to aid, protect and even counsel the members. The old serpent-worship, phallism or other symbologies, as well as tutelary divinities, had their origin in this idea. Voices perceived interiorally, and even heard as from without, were not uncommon. Sometimes the protecting spirit was in a manner visible—not to all, but to particular individuals. Friendship of a close, personal character would also favor this seeing of demons.

Other motives, not always so worthy, would carry with them the power of rendering the spectral appearance visible. No one crosses the boundary-line of the earth-life, and is made better or poorer by the change. If selfish, sordid, or avaricious, the same sentiments abide, and tend to keep the person in the neighborhood of the object of his inordinate passion. The disposition to invoke the aid of living individuals, will operate to induce him to seek avenues of communication, some of which will be so imperceptible, as to make the obsessed suppose the manifestation personal and subjective, while others will even result in actual apparitions. In this case, a vapor or nerve-spirit envelopes the other and renders it visible. This is not so very marvellous; these personalities are about us just as much when we are not aware of it, as when we are vividly conscious. The very air is alive with forces, that blend more or less with our physical conditions. The presence of those who once lived here like ourselves is no more remarkable. Every religion that was ever cherished by man, and even the religion of the future, is an outcome of this fact.

The human faculty by which these things are perceived, is dormant in some and vivid in others, but exists in every immortal being. "The soul is in a degree prophetic," says Sokrates. According to Novalis, the seer is for the moment of vision, magnetic. There are persons, it is known, who can at times produce that quality in metal; and even change the properties of water or drugs by contemplating them. Presentiment and sensitiveness are psychical, but will not alone come up to seership and clairvoyance; the inner mind enables this.

An idea or image which is vivid in one person's mind, will be thought or witnessed as an objective reality by another who is in *rapport* or close sympathy. "Apparitions of persons, places, and even buildings, will be seen as actually before the eyes. Persons often at a distance, will communicate to others or make them know or witness what they themselves are about. Often this will be done by inducing dreams; because, when the external senses are locked up the interior faculties may be more easily reached. Persons dying have the remarkable power of making their voice audible to others, and even of becoming visible to them. The phosphoric emanation of the nervous system, may be in some manner accountable for this phenomena. It is idle to declaim against all this as vagary and hallucination. Prof. Graham Bell makes his voice audible at several hundred feet distance by the agency of a sunbeam; and neither doppelganging, second sights, wraith-visions nor other like displays, are much more wonderful.

Few ghosts have been given a resting place in the Bible. The compilers and redactors permitted "angel's visits," but seem to have euhemerized the ancestral and other spirits into sages and patriarchs or sheiks of tribes. A few, however, are left to preserve the memory of the race. The Obeah woman at the spring of Dura evoked the prophet Samuel from the underworld, so that Saul might obtain an augury. In this case the earnest desire of the King, reaching toward the other as with a death-gripe, drew him into exterior perception, as friction evolves caloric in wood. Elijah wrote a letter after going to heaven; Eliphaz, the friend of Job, saw a spirit and heard its voice; though we like Jeremiah, would call it a "vision from his own heart." Jesus is reputed to have held an interview with Moses or Elias. One or two other analogous occurrences are reported.

Apparitions or *empousæ* were characteristic of the Eleusinian initiations. Some of the manifestations appear to have been produced by theatrical machinery. Perhaps others were made visible by the magic draught, which each neophyte was required to swallow. Ancient priests and hierophants were skilful in such compounds and distillments. The Vedic Soma, the Aryan Haoma, the Akkadian nektar, and the Bacchic wine, were all magical. I doubt there being any alcoholic brewing about any of them. A brain saturated with the crude vapor of alcohol or the fumes of unwholesome and un[illegible]ed food, or sensualized in any other way, would come short of clear thought or vision. But such herbs as aconite, atropa, cannabis, hellebore, mandragora, and certain spicery were employed; and it is a curious fact that many of the old magical drugs employed to promote clairvoyance and mystic dreaming, have in later times appeared in the pharmacopœias.

Many of the apparitions seem to have been due to a morbid anxiety, or some infatuation about things or persons. The prevalent beliefs and even theologies which were cherished during lifetime, are often avowed by their ghosts. Any dogma, however absurd, can be supported by testimony thus procured, and overthrown in like manner. But, more frequently, the ghost or spirit is magnetized by the seer or intermediary, and speaks or suspires what he would like or expect. Anciently when the proper entombing of the dead was regarded as a vital matter, spectres would beset the living in order to obtain the rites of sepulture and the customary offerings of food and drink. Some, whose bodies had been mutilated or torn to pieces, would beseech the restoration of the missing parts. When one religion supplanted another, ghosts of the former faith appeared to encourage unconvinced persons to resist the innovation. The witchcraft of the Middle Ages, which in its former character of wisdom-craft had been honored, was thus the most formidable antagonist of the Church for centuries.

The massacre of St. Bartholomew took place in Paris in 1580, on the accession of the nuptials of the first Bourbon king, then Duke of Navarre. Admiral Coligni, the chief of the Protestants of France, and a statesman of rare ability, was then assassinated. He was afterwards perceived by a seer, years before the French Revolution, engaged actively in preparing for that event. Thus did "coming events cast there shadows before."

I have alluded to the preternatural sympathy often existing between persons of kindred blood. Such feel and think alike simultaneously, and are affected by similar impulses and disorders, even when at great distances apart. Sometimes wives and husbands have a like common nature, and are prophets to each other. Charlotte Bronte declared that the audible call and response of Rochester and Jane Eyre were recorded occurrences. When George Smith, the Assyrialogist, was dying in Hieropolis, a friend in London heard his own name called by him in distinct voice. The deceased father of the Duke of Buckingham, the unscrupulous favorite of Charles I., visited a college friend repeatedly, and constrained him to wait upon the Duke with a warning to change his course or be killed. The Duke disregarded the appeal and was assassinated some months later. At the death of Dante, thirteen cantos of the *Divine Comedy* could not be found. About eight months afterward, the poet appeared to his son Jacopo, and told him that he still lived. Leading the young man to his former sleeping chamber, he touched a partition and told him that the desired matter was there. Next day the missing manuscripts were found as indicated, mouldy with dampness. On the night of the 1st of February, 1733, Augustus II., Saxon King of Poland, appeared to Field Marshal Von Grumbkow, and announced that he had expired at that moment at Warsaw. Examples of this sort can be cited indefinitely.

In short, ghosts appear for the purpose of procuring some fancied comfort or advantage for themselves or others to whom they are in some way allied. There seems to be generally a breath of earth, a soil or taint about them, in these cases. It requires peculiar conditions of body and atmosphere as well as of mind, to enable one to see them. Fasting, seclusion, contemplation, the use of some peculiar drug or beverage, are often important adjuncts. It is not exceptional that persons of minor account are favered with the spectacle while others more concerned are excluded. Evocation or conjuring will sometimes rouse up the denizens of the other world; but oftener, I suspect, the voice or apparition produced is counterfeit, even duping the seer himself. It appears to me that very many of the utterances, materializations and other ghostial displays are evolved from the persons witnessing them; and I must regard them as outside the domain of a true spirituality. The kingdom of God, we may be sure, does not come with observation, but is instead a presence.

Miss E. Anne Hinman.

This lady has been spending several months in Ohio, doing the work which she finds to do as a spiritual lecturer, and has made many friends wherever she has labored. She was lately tendered a formal birthday reception at Milan, Ohio, which was largely attended, and was the occasion taken for her friends to present her their testimonials of regard in the way of gifts, among which was a purse containing an amount of the "needful root."

Miss Hinman responded in her usual happy way, thanking the donors and giving them a brief history of her mediumship, after which she delivered a lecture on Woman's Rights, which was well given and full of thought and sound argument. It ought to be delivered from every pulpit and rostrum in the land.

Miss H. is at present filling a lecture engagement at Willoughby, Ohio, where she is to speak during December. She may be secured for lectures if desired, for her Sundays yet vacant. She ought to be kept busy among our lukewarm societies and doubtless will be, as she is counted a good speaker and is a sensible, reasoning Spiritualist, calculated to do good and not harm.

E. T.

Berlin Heights, Ohio.

"Herbertus" writing from New York, says:

A musical and literary entertainment under the auspices of the Harmonial Association, was given on Tuesday evening, Dec 21st at Steck's Music Hall, in East Fourteenth street. The first piece was the song entitled, "How Have I Loved Thee, Native Land," Messrs. Handel, Hald in, Mandeville and Harrison forming the quartet. This was followed by Mr. William M. Semnacher, who played a selection on the piano from Chopin. A solo, "The Storm," sung by Miss E. M. Conron was received with emphatic applause. Mrs. S. W. Van Horn gave a recitation, "Her Romance," by Bret Harte. The lady was specially good in the pathetic part of the piece. A solo, "The Serenade," was given by F. G. Handel. The Misses Conron then sang a duet, consisting of selections from "Mefistofele." The four gentlemen above named then sang, "The Forest Song." A piano solo, "Pergolese," and "Polka Noble," by R. Joeffy was performed by William M. Semnacher. Miss Mamie Conron in "La Parza per Amore," was received with marked applause and gave good satisfaction. Mr. J. O. B. Harrison sang "Complaints," a comic composition, mentioning in rhyme some fifty ills that mortals are subject to. To the demand from the audience he complied by giving another amusing song. A recitation, "The Return of the Dead," was then rendered by Mrs. Van Horn. A duet by the Misses Conron, selections from "Der Freischutz," by Von Weber, was then given with good effect. The entertainment closed with the "Lullaby," by the Misses Ella and Mamie Conron, and Messrs. Handel and Harrison.

Among those present we noticed Andrew Jackson Davis, Mrs. Mary A. Davis, Mr. Henry J. Newton, Dr. J. V. Mansfield, Mrs. T. B. Crans, Miss Crans, Mrs. Phillips, Prof. Loomis and Martin L. Van Horn.

GEORGE CHAINEY.

A Word to the Liberals of Western New York and Northern Pennsylvania.

George Chainey, the new recruit to Liberalism from the orthodox pulpit, is doing a grand work in Western New York and Northern Pennsylvania. During the last few days, he has lectured in Farmington, Macedon, Palmira, Salamanca, Steamberg and Randolph. Next week he will speak in Bradford, Pa., Olian, N. Y., and Corry, Pa., two evenings in each place. Mr. Chainey would like to speak every evening during the next two months in some place in Western New York or Northern Pennsylvania. His terms are reasonable, and parties desiring his services are requested to correspond with the undersigned at once so that arrangements can be made some time in advance that will save railroad expense. Mr. Chainey is an able, eloquent speaker, and admirably adapted to the work he has undertaken—that of giving the people mental liberty. I hope my liberal friends in every town in the vicinity above mentioned, will immediately arrange for one or more of Mr. Chainey's lectures. Friends, let us now improve the opportunity to greatly accelerate the liberal movement in this section of country.

H. L. GREEN.

Salamanca, N. Y.

If you would be pungent, be brief; for it is with words as it is with sunbeams, the more they are condensed the deeper they burn.

The small stones which fill up the crevices have almost as much to do with the making the fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to the building up, in proportion with strength, a man's mind.

We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings.

"Practical Instructions in Animal Magnetism," by J. P. F. Deleuze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price $2.00; for sale at this office.

HORSFORD'S ACID PHOSPHATE IN DYSPEPSIA.—I believe Horsford's Acid Phosphate is a valuable remedy in many cases of neurasthenia and dyspepsia. C. C. HIGGINS, M. D.

CHICAGO. ILL.

Remember that 'Kendall's Spavin Cure' will do all they claim for it. Try a bottle. Read the Advertisement.

THE ATLANTIC-PACIFIC TUNNEL.



The above represents the line of The Atlantic-Pacific Tunnel, the grandest mining enterprise ever projected in Colorado. This tunnel, at an altitude of 10,000 feet, cuts clear through the back bone of the American continent, as you would punch or cut a hole through a potato. Kelso mountain is seen at the right. Then comes Torry's peak, and its taller twin, Gray's peak, in the centre. At the foot of Gray's peak, to the left, or west, is Ruby mountain. The valley at the right just seen, is the valley of Quail creek, a tributary of Clear creek, flowing eastward and into the Atlantic Ocean. The valley to the left of the picture is that of the Snake river, that flows west and empties into the Pacific Ocean. The high range of mountains over which the cold, barren apex, of Gray's peak stands in its massive majesty is the back bone of the American continent. The Atlantic-Pacific Tunnel will cut clear through this range, a distance of about 18,000 feet, a little more than three miles, all the way crossing heavy veins of silver ore cutting them at right angles, as represented in the cut. The dark lines represent fissure veins. The light ones, the stringers or feeders that lead down to the strong, heavy veins, which vary from six inches to fifty feet in width in these mountains. Prospectors have tramped, tramped, tramped all over these mountains, discovering the long lines of fissures that are found by the float, or broken ore that has been broken, or by the action of the elements worn from the top. As froth runs from a barrel of molasses to show what was in the barrel, so does the ore rise, as it was forced at the great upheavel, to the surface. Something as a piece of meat is seen between slices of bread, in a sandwich.

A large number of strong veins, the ore yielding from 100 to 5,000 ounces, or dollars worth of silver per ton, have been opened at the surface. The Atlantic-Pacific Tunnel will cut these veins, at great depth as will be seen, thus laying bare the secrets of nature and enabling the men of labor to get out millions upon millions of dollars worth of gold and silver as this gigantic enterprise is worked, as it will be day and night from both ends till the workmen meet in the centre, shake hands and in the bowels of the mountain and hurrah over another victory for labor.

This enterprise has the endorsement of the best men in the State, and is considered one that gives promise of immense returns to those who invest in stock of this company, whose principal office is in Denver, Room 1, No 435 Lartmer street.

The par value of the Atlantic-Pacific company's stock is $10 per share. Five hundred thousand shares have been set apart as direct working capital, while 500,000 shares have been set apart for the purchase of the tunnel sites and veins discovered and owned by different parties at interest. The stock is full paid and non-assessable, and can now be had at $2.50 per share—a discount of $7.50 from its face value. Within six months the company will be taking out ore rich in quality, and in large quantities, and as work is prosecuted, as it will be night and day, and as vein after vein is struck so that more workmen can be set to work stopping and cutting out mineral, the yield of ore will steadily increase in value until it shall reach par, and then pass on beyond that point.

Of the company, only 25,000 shares can be had at the bed-rock price—$1.50 per share. By the time the proceeds of this first set-apart lot of stock is sold and the money paid out for labor and machinery, the tunnel will be in and past several rich veins, so that stock of the company will be greatly enhanced in value, and the next lot offered for sale will be at a large advance over the initial rates. Those who wish to invest to a certain profit will do well to order stock quickly before the first lot is disposed of.

It can be had at the office of the Atlantic-Pacific Tunnel company, Room 1, No. 433 Larimer street.

M. M. POMEROY, President. A. S. WHITAKER, Secretary. Orders by mail promptly filled.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY. THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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A Lecture Delivered Before the Brooklyn (N. Y.) Spiritual Fraternity, Nov. 13th, 1880, by Col. Wm. Hemstreet.

UNSEEN FORCES.

By this we mean dynamic, physical force. There is the "force of reasoning," the "force of example," the "moral forces;" and there is also the force of the wind, of the water wheel, of the steam engine and of the muscles. This paper alludes to material and physical forces that are too impalpable to be measured by the physical senses, and that do not come under the usual terms of physical and material forces.

In a philosophical meeting once the speaker asked, "What is gravitation?" Some one answered, "The finger of God." Let us carry the answer farther; it is the living, acting will and potency of God. There is attraction and cohesion in all things, whether they are hard, palpable lumps of matter like worlds, plants, rocks, household furniture or impalpable gases. All things were, and may again be, gas—impalpable, original, cosmic element. The steel that is worn from the nails in the boots that tread the street, is reduced so fine by attrition, that it escapes into the air as gas, as when it burns up in a furnace, but it remains, no less steel in some form and some where, and its particles search out by affinity the rest of the iron in the universe, accrete with it, and becomes again dug out, put through the furnace and worked again into embodied steel. That we cannot measure a thing with our physical senses, is no reason that that thing does not exist, and whether we can detect or measure it, depends upon the acuteness of our senses and our apprehensions. If some of us cannot measure the force or element of a departed spirit, that is not an argument that that departed spirit does not exist. Let alone spirit and impalpable things, some of us are so dull we cannot see the coarsest physical substances that are palpable to others. Our senses are uncertain, and yet many will not believe only what their physical senses tell them to. A carpenter will get angry because he sees a piece of joiner work is not plumb. A musician will look at it all day and say he cannot see but that it is plumb. So I have seen a musician who, on hearing the slightest discord, would grind his teeth until they would bleed, while the carpenter could not tell Old Hundred from Yankee Doodle.

In one of my home books is a small, familiar picture of a girl walking upon a dangerous path, and a misty form of

A GUARDIAN ANGEL

above her. Such things have been pictured from the earliest history of painting and printing down to this. My children ask me if there are such unseen beings guarding them. I tell them I don't know, but I hope there are, for the natural instincts of my heart are such that if I should be taken away before they are grown, I would, if I could, still watch over them, advise them and impress myself upon their minds by spiritual forces. To illustrate to them, I fan their faces, and ask them if they can see the cold wind they *feel*. They say no! Then I hold their hands to the stove, and ask them if they can see the heat. They say no! Then I tell them that by pictures, legends, sacred and profane, stories of ghosts, naiads, sylphs, etc., mankind has always believed in the presence of unseen embodied intelligent beings in this world. I go further with them; I go out to the grape arbor and bring a little grape vine clinger, lay it upon the table and tell them to will it to move; they do, but it does not move. I hold a pencil over it and tell it to reach up and curl about the pencil. It does not. I then take them out to the back yard, and show them a veritable miracle. The grape vine is very rank; one vine has shot straight out, horizontal, over five feet. Across and above that vine five inches, had been stretched a small cotton string, and exactly under that string had shot up a little clinger, reached up and curled its little prehensile finger about that string, like a thing of life, and on the whole five feet of vine there was not another clinger. I tell them I did not put it there; I do not know that God did specifically, but the unthinking vine could not do it itself; that there was some force that did it, a force that cannot be seen, but produces physical effects. Then I take the children into the house and show them this same force that works more quickly and apparently in the magnetic needle; then the first opportunity I have I show them the chips, the dry dead chips on the water in the canal basin, huddling together by this same attraction; they point to Mrs. McCarty's geese doing this same thing, and human beings huddling together by this same mechanical force.

By these familiar lessons I prepare their minds for this great philosophy that there is at work among society—quiet but potent forces, unseen, that we must study and use to our advantage—must be aware of their presence and effect, and cultivate independence of them by centrality of character where they are injurious, and assimilate them where beneficial.

We cannot tell how small are the first germs of our impulses and conduct. An infinitesimal germ of a contagious disease, will depopulate a city or a nation. A particle of yeast no larger than the point of a needle, can raise the bread of the whole world. So I reason that if this little insentient grape vine, passing five inches from another object, can at the precise spot reach upward and cling about the same by that infinitesimal force, there may be force enough in the beat of your brain or in the pulsations of your heart, under your emotions, to give impulse to my brain and emotions through the mysterious law of vibration, and thus become potent causes in the conduct of a multitude. So may a departed spirit have a like effect.

"And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like that as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance."—Acts 2.

Here we have Bible authority for recognizing soul or spirit as a dynamic force, a *substance*.

The animal just born that gets upon its feet and mechanically, without thought, goes to the mammal organ for nourishment, and the chick that, without thought, picks its own way out of the egg shell, is just as mechanically the operation of an unseen mechanical physical force, as the swaying of branches in the wind. There can be no physical force without material origin. That force that uses our body, may come from material substance although unseen.

This unseen impalpable electricity, is a powerful agent for concentrating or condensing the elements. Oxygen, the vitalizing gas and element of the universe, is imperceptible to the physical senses directly. But a spark of electricity passing through oxygen and nitrogen, will reduce them to water, which is palpable to the physical senses. There is oxygen in iron, but iron can be expanded by heat to gas; but it is iron yet, and doubtless by some of the silent processes of nature that gas goes back to substance again.

All the solid forms of substance may be rarified by heat and combustion; even gold and the diamond can be by electricity diffused into gas. The old chemists have reduced the universe to eighteen elemental gases; but now comes Prof. Lockyer, who believes those eighteen gases are reducible to one gas. May we not reasonably ask if that would not be the original thinking matter or God or the cosmic nomad?

The physical world is constantly passing from the seen and palpable to the unseen and impalpable, and back again. We don't know whether electricity and magnetism is a force or an element—matter or something resulting from matter. We don't know whether mind is matter or something resulting from matter; but we can't get by this fact that, if matter creates mind, as friction of matter does electricity, we find mind, the creation, acting back potentially and originally on matter, its creator. By admitting the materialization theory, all is analogical and in harmony with the universe. As the flash of lightning and the combustion of heat and condensation of cold are constantly transferring and transmuting the more palpable elements, so this most potential element, the soul of man, that which lives after the dissolution of the body and thinks in this life may be, by the same unknown process, condensed and apparent to some perceptions. By these analogies it is easy to believe that the psychic forces or origin of force, may be under certain conditions of perceptions, seen or cognized as objective things—not the objective projection of a subjective condition. These things ascribed to spectral illusions, or the projected objects of a subjective condition, may be called with as much reason, real objects. Analogy is on that side. The case of Nicolai in Berlin, so much cited in mental philosophy, may as well represent real ghosts or subjective illusions.

Many intelligent persons believe now in mind reading, because there are too many every-day facts to dispute it; but mind reading is three quarters of Spiritualism, and some may use it as a convenient term, who have not the courage to say Spiritualism.

The establishment of Spiritualism may not be so much a question of fact as of human development and sensitiveness. We are progressing by evolution. The farther we go the farther we see. Everybody has reaches of thought that seem like an inspiration, and that he incorporates into his practical being, lifting him higher in intelligence than he ever thought he would have gone. Some by their organization always see farther than others. As all develop, there may become established a universal rule by which we can interpret that "still small voice." The world is full of these voices, but we heed them not; we are too coarse or too encrusted with bigotry. The Egyptian hieroglyphics were a maze to the world until the key was found. Then all was plain. In the future, some moral or esthetic genius may arise to give us a practical and universal key to these angel voices about us.

That there are involuntary and unseen forces in society, is easy to admit; but a more interesting question is whether mind and mind, or spirit and spirit, communicate directly either by shooting off a part of their substance, or by vibration upon an intervening ether or odic substance, or do mind and spirit act through the bodily organization only? If the latter, then how can spirits in heaven communicate when the body is disposed? I maintain that a spirit once formed, is as independent of a body as the man is of a house. To claim that body is the only medium of communication, gives away the whole doctrine of after-life, and makes man die like a tree. I believe in the direct influence and communication of mind and mind, as shown in the constant coincidences of thought so familiar to every human experience. These perfect harmonies of thought and action among people, are not mere coincidences, like the striking of two clocks, that are isolated, but constructed on similar principles of mechanics. These human harmonies of thought, expression and action, are like electric clocks run by a joined current of electricity. Human isolation is abhorrent to both reason and feeling. Strike out all life but one man, and you would strike him dead as quickly as if you struck out the sun from existence.

Under this law of the materialization of the soul, I deem that like souls and like parts of, or faculties of soul, have a natural affinity and material cohesion. I believe that where one is endowed with a rare or highly developed strength of any specific faculty, that faculty by the law of accretion and centralization, draws a like faculty from invisible sources. The musician draws music from the musical beings around him, dead or alive, just as a magnet or poultice; vice appetite is augmented by the vice and appetites of the spirits; all know the mysterious power of appetite; it appetizes the very will itself; the will is prostrate before some consuming appetite. Well, the flame is fed by kindred vice in the psychic affinity about him, dead and alive. The old philosopher, the moral man, must be forewarned—forearmed! Keep his mind on himself, and nerve himself against outside influences as against inside.

A further illustration of this psychic force pervading between human beings, just like physical forces, in the same manner and by the same laws, is the phenomenon of the power and ascendency of one man over another, and the united acts of multitudes, and that link of groups, families, clubs, societies, churches, states. Where you find strong, positive, centralized selfish individuals, they absorb energy from everybody about them. They build themselves up from a thousand invisible mysterious sources. All things contribute to them, and they are the favored children of luck. A strong individual in a domestic circle, absorbs all the energy; so in any combination of individuals—a business concern, church, club or legislature. So, where any one faculty of one person predominates, it absorbs the like faculty from others around him. Centralization is a principle of the universe—in physical matter, in mind, in business, in politics, in every thing! Mental phenomena are no exception. A large ball and a small one, each being suspended by a thread, the large ball deflects by gravitation the small one out of the vertical. So a mind, being under this theory purely material, will attract, absorb, benumb another mind. Fathers should beware rubbing their children of their individualism and energy, by superior will power and identity. The children of great men amount to but little under the shadow of their parents. It is a mistake to put the weak to sleep with the strong. The strong will surely absorb what strength there is in the weak unless there be sympathy of the former, to bestow like the mother to the infant, or the strong and affectionate husband to the delicate wife.

The positive soul lays the embodied and disembodied souls under contribution. A thousand invisible influences lead him. He is called "magical," "magnetic." How many mysterious things in social conduct and individual success and failure, are explained by this law of material affinity. Negative persons have no luck except in hard work; no safety except in isolation. Negative and positive individuals can be told at sight, both physiognomically and phrenologically, and in that way I can tell persons who have a reputation among their acquaintances for luck. This magnetism (or mesmerism) goes so far that one mind benumbs another just the same as one strong arm bears down a weak arm—precisely the same, and by the same law of dynamics or weight. Of all the personal contests of knights in tournament or modern fisticuffs, or duellist with rapier or pistol, the eye and stream of magnetism has made the muscles falter. Men can be looked down and their arms made to fall paralyzed. Through your own streets here a few months ago, you saw a fragile female drawn within a cage of lions. You see a child of six drive a lot of cattle or horses. It is brain over brain. Audiences paralyze the brains of negative people; that causes sleeping in church. Born orators are born tyrants also. It makes much difference what man says a good thing. A negative student may elaborate a speech in his closet, and it will fall flat upon the multitude; but some positive, hard headed, practical sturdy fellow, will take only two or three of these same expressions, and he will make them go through a hearer like spears. The negative must not attempt to be orators; they are better editors. We have every campaign, Nation Saviors who cannot "save their own nation."

Great observers, and the practical newspaper press of the day, are hinting at this philosophy. Bishop Butler said, "A nation may go mad the same as an individual." How can it unless the individuals are connected? A New York newspaper recently spoke of a man becoming enthralled, ruined and killed by the magnetic influence of the Vanderbilt family, and his decline was a mystery to the physicians. A Brooklyn paper recently spoke of an "electric current" in large masses of men, which leads them on automatically to riot. The same paper believes in contagious insanity. It speaks of public excitements "sweeping from one individual to another like contagious diseases." Walter Scott in his book on Demonology and Witchcraft, uses this language:

"It is conclusive that mankind from a very early period have their minds prepared for such events by the consciousness of the existence of a spiritual world, inferring in a general proposition the undeniable truth that each man continues to exist, and may again, even in a disembodied state, if such is the pleasure of heaven, for aught we know to the contrary, be permitted or ordained to mingle among those who yet remain in the body. The abstract possibility of apparitions must be admitted by every one who believes in a Deity and his superintending omnipotence."

Another place he remarks:

"No man can read the Bible or call himself a Christian without believing that the Deity to confirm the faith of the Jews and to overcome and confound the pride of the heathen, wrought in the land many miracles, using either good spirits or fallen angels."

It is a very noticeable fact to travellers that towns possess an individualized mental character. Just exactly as men bear personal traits of moods and intellect, can it be perceived that towns do. Whether this pervading sentiment that marks a community, comes of involuntary imitation and moral example, or from actual inoculation, is the question. Some towns have a style of business thrift and practice; others are loose and lazy. Some have open-handed sociability; others are exclusive and unsocial. Some are studious and cold; others are impulsive and rollicking. Some are noted for amours; others are pure. Some are distinguished for religion; some for temperance, games, travel, diversion, etc; in short, of all the sentiments and impulses in the individual mind, it can be seen that whole communities take them on; and these individualized characteristics extend to every family, club, society, military company, armies, church, state and country—all apparently taking their guidance from one strong mind or one family. An individual is more energized by the mass than by himself. Are these harmonies the result of mere isolated matching or of real contact and consummation? If mind is the elder brother of matter, why may it not have its radiating potency as well as matter?

Physicians have studied much over the propagation of contagious disease by the germ theory. I think this magnetic disturbance may account for it. Then again some philosophers try to prove spontaneous generation by hermetically sealing glass vessels, and then discovering life in the fluid within. I have heard philosophers argue a whole evening that there must have been germs left upon the sides of the vessel, or neck of it, too fine for microscopic detection. Well, we know the magnetic and electric current will go through the most impervious substance. Perhaps this life principle is conveyed in that way.

Now having established the material quality of minds, or of that which thinks, the next step is can that quality be palpable to our finite senses? Can ghosts be seen? Is Spiritualism true?

These familiar arguments and analogies will hasten the adoption of Spiritualism. Reason is universal; facts are special. If I discover one fact in Spiritualism and tell it to my friends, none of them will believe me because all the world is given to lying; but if I group together the facts commonly accepted by friends, and deduce right conclusions therefrom, they become assimilated to by all who may read them. Reason will convince thousands where a fact convinces only the one or two individuals who saw it. Now this will be the process of this reasoning.

1. There can be no physical or material effect without a physical or material cause.

2. Our bodies are material, therefore our souls must be material to influence our bodies.

3. Materials may be so sublimated as not to be seen, and still be matter. You wear away a nail in your shoe, or your knife blade by imperceptible degrees, by impalpable bits, so fine as to become gas; steel, rocks and diamonds may be burned—turned into gas. These things go back by attraction and affinity to their native ore, and by some process in nature become again palpable, condensed. We do not always see air, but we do when compressed or condensed into water, ice or snow. We see water in the kettle, it goes off in steam, which we see; that descends into the air; and we don't see it nor feel it. It is condensed again upon the window pane; then we do see it. There is electricity in the air; we neither see nor feel that palpably to any of the physical senses; but by some process unknown to us, it becomes condensed into the lightning's flash. Then we see and feel it. So this psychic force that we have proved to be so powerful, may by some process unknown to us, be condensed and seen as electricity is, or there may be some organizations capable of cognizing it, if all cannot.

Our physical senses are no criterion to judge by. They bear different testimony. How do I see a chair? By electric vibrations on the brain. If an electric vibration from a chair produces its image upon the sensorium, and thence to the consciousness, why may not an electric vibration from a mind, produce that same image. Here is mind reading. Well, if there is a departed mind, it can vibrate in the same way. So it seems to me that all who believe in a future life, must admit the essential facts of Spiritualism. If mind dies with the body, then there is no Spiritualism and no hereafter for man. Upon this kind of reasoning, Spiritualism stands or falls with Christianity.

Since developing this philosophy for myself, it has been of great personal benefit. I trust more to the still small voice, to instinct. I know it is the telegraph revealing to me the secrets of other men, and the unseen springs of social action. I stand unmoved amid the excitement of the crowd, resisting the rush of magnetism that makes the crowd automatic, and like sheep. I stand unawed before a king or any modern bull-dozing chief. I withhold this weapon from use over others, and strive by according to all others untrammeled liberty.

This philosophy is a wonderful encourager of individuality. It enables you to see your dangers and evade them; to see the weapons, before invisible to you, striking at your soul and character, and to dodge them. It enables you to detect social vampires, and to shun or to destroy them, for we all have a power of isolation and defense. I cannot compete with a giant, but I can hide or run away. I cannot overcome the influence of a Cæsar or Napoleon, but I can tell him to go to the devil, and can resist his influence without being consumed by him like a gnat in the sun. I can apply this philosophy to making friends, to holding men at arms length, and to using it as a dextrous weapon of offense and of defense. I apply it to nursing children. I know my sympathy and touch has kept them all, in turn, from the grave, and with it I have walked down into the "valley of the shadow" with them, and back again.

I conclude with asserting the materiality of the soul and the possibility of its objective recognition in this life.

The Shin-Too Religion.

The funeral of the late M. Sameshima, the Japanese Ambassador in Paris, takes place to-morrow morning, from his residence in the Avenue Marceaux. The "lettre de faire part" is, I may add, sent by M. Mori Sameshima, his brother, and the secretaries and attachés of the legation, no mention being made, according to Oriental etiquette, of his widow, Madame Sameshima. The interment will only be a temporary affair, as full directions are still awaited from Japan, but the ceremony will nevertheless be held according to the rites of the Shin-Too religion, which is professed by about half the Japanese, the other half being Buddhists. Shin-Tooism recognizes a supreme being called "Tien," the sun, and admits the existence of a number of spirits and demigods. Its priests abstain from all animal food. The Emperor and his family are Shin-Tooists, the name being derived either from a work of Confucius entitled "Shinto," or from the word "shin," a hero or demigod.—*Daily Telegraph, London, Dec. 7th, 1880.*

Whatever the mind longs for, whatever the hands reach, whatever the reason considers, these, O Lord, are thy forms! I am pervaded by thee; thou containest me; and I have sheltered me under thy protection. Thou art Scriptures and laws, planets and suns, the formed and the formless; and the day and the night are thy eyes. Those who possess knowledge, and whose minds are pure, see the whole world as the form of Wisdom, which is thine!—*Hindu.*

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

SUDDEN CHANGE OF THE EARTH'S MAGNETIC POLES.

My opinion is that the glacial phenomena as well as the diluvial phenomena that followed them, the elevation and subsequent depression and re-elevation of the land that occurred during what we call the glacial time, were all produced by the close proximity and eventual fall of large masses of Sideros, in consequence principally of the magnetic changes produced thereby. It would require a volume for a full elucidation of the subject, which I may write some time. I think the eastern cold-centre moved toward the west, the western cold centre, then much farther west, toward the east, and after a long period the eastern cold centre returned with suddenness, and the rapidly melting glacial mass produced a wide spread and long continued flood. The land during the early part of the glacial period was elevated over a large portion of the cold area, depressed after the ice had melted, so that the ocean covered thousands of square miles of what is now dry land, and gradually rose to about its present height, during what is called the terrace epoch.

That an immense meteoric fall must have taken place on the west coast of Greenland is most evident; and although supposed by Nordenskiold to have been done during the miocene epoch, it may have been more recent, as I believe it was. At the foot of a vast basalt slope, which rises in Mount Ovifak, on Disco Island, to a height of 2 000 feet, were found 12 large and many small meteoric masses. The largest now in Stockholm, weighs about 20 tons, another about nine tons in weight is in Copenhagen and a small one of 195 pounds is in the Boston Museum. On being polished and etched the iron exhibits Widmanstadttian figures, so characteristic of meteoric iron. Nordenskiold, who obtained them, says:

"The discovery at Ovifak is remarkable, not only as the largest discovery of meteoric iron hitherto known to have been made, but also as that which is richest in carbon, excepting the carbon powder that fell at Hessle. Add to this, the remarkable circumstance, partly that lenticular and discoidal pieces of native iron occur at the same place in the underlying basalt, partly that basalt pieces of considerable size, in numerous spots, form a crust on the larger meteorites, and are even sometimes met with driven through the surface with the iron. Nevertheless in spite of this, it appears to me that there cannot be a doubt of the really meteoric origin of the large masses. Their form, their composition, their appearence, sufficiently indicate this."—(Geol. Magazine, Vol. 9, p. 519).

He also says, that they were never poured out with the basalt in which they lie embedded is evident from the fact that the organic matter which they contain proves that they have "never been heated even to the temperature of a few hundred degrees."

If the heart of Sideros made a lava flood when it crushed through the crust, as Mrs. Denton saw, and the after falling fragments dropped into it, such a condition of things would be produced as is found at Ovifak, where, as we are informed, meteoric iron, apparently belonging to the same fall, is found over an extent of 200 miles.

Before I had formed the idea that the glacial cold was produced by a change in the magnetic poles, my nephew, with a specimen of peat, which I obtained at Davenport, Iowa, where there were glaciated boulders above and below it, said, after describing the lake that once covered the spot and the icebergs that sailed in it, "at one time this part seems to have been nearly tropical. * * During the cold period there may have been men toward the west, none toward the east; the farther I go west the colder it is. It is very hard to strike the points of the compass, when I get back to that cold time. It seems as if the sun arose south of east and set north of west of where it is now. The points of the compass must have changed. At one time the north seems to have been farther west and that at another farther east. When it was west this seems to have been tropical or semi-tropical. Then I think it was rather cold in California. Some of these changes of the compass seem to have been sudden—overwhelming. I get a strong impression of two sudden changes and one or two slow ones. In some places a flood came before the cold time, and affected the country farther than the ice. Then a melting time, when I see ice coming down in great cakes. After the flood the geography of the country was greatly changed."

That a change in the climate of a considerable portion of our planet took place with great suddenness at the close of the glacial period we have, as I think, abundant evidence; a change that suddenly destroyed vast numbers of animals and enveloped some in snow and ice, so that their very flesh has been preserved to our own times. As there are no indications of glacial action in Siberia, it is probable that while much of Europe and America lay deep buried under ice, that northern Asia had a much warmer climate, about the same as that of the northern part of the United States.

Eight hundred miles north of the present polar limit of trees, on the islands of New Siberia, north of the mouth of the Lena, immense quantities of the bones of the mammoth, rhinoceros and buffalo are found, so that some of the Russian discoverers actually declare that they believe the islands are made of them.

The following is an extract from Belling's voyage as given by Figuer concerning an island lying north of the mouth of the Lena, at this day a frozen desert.

"All the island nearest to the main land, which is about 36 leagues in length, except three or four small rocky mountains, is a mixture of sand and ice, so that when the thaw sets in and its banks begin to fall many mammoth bones are found. All the isle is formed of the bones of this extraordinary animal, of the bones of the horns and cranii of buffaloes, or of an animal which resembles them, and of some rhinoceros horns."

"The tusks of mammoths are so numerous on the Laichovian islands, within the arctic circle, that they form an important article of commerce." But how could mammoths live in such a region, where the ground is permanently frozen within a few inches of the surface all the year round, and mosses and lichens are the only forms of vegetation? A full-grown mammoth must have eaten about 800 pounds of vegetable food in a day; it is questionable whether a square mile of the country where these bodies are now found would yield that amount of sustenance. The climate must have been warmer, the vegetation arborescent and much more abundant than that which is found in northern Siberia to-day.

Not only was the climate warmer, when the mammoth, the rhinoceros and the buffalo lived 800 miles beyond the tree limit in Siberia, but the change from a temperate to an arctic climate must have taken place almost instantaneously. On the banks of the Taymur, in latitude 75° 15' Middendorf discovered the carcass of a small mammoth imbedded with the trunk of a larch in clay 15 feet above the level of the sea. In 1853, he found another in latitude 66° 30, in such a perfect condition, that the pupil of the eye was taken out and is now preserved in the museum of Moscow. This is more than 200 miles beyond the tree limit, or where an animal with the constitution of the mammoth could live at this time.

More than a hundred years ago the body of a mammoth was found on the borders of the Alascia river, which flows into the Arctic Ocean. It was standing erect and was almost perfect. In 1773 in latitude 61°, the body of a perfect hairy rhinoceros was found in frozen gravel near the Wiljui. The head and feet are now in St. Petersburg.

Schumacheff was a fisherman living on the banks of the Lena and fishing in its waters. When the fishing season was over on the Lena he occupied his time occasionally in hunting for mammoth tusks, which are washed out of the river banks there with every spring thaw, and are found along the shore of the Arctic Ocean, as the Whitby collectors find skeletons of the ichthyosaurus in the Liassic cliffs on the Yorkshire coast. In 1799 near the mouth of the Lena he saw in a block of ice some dark object that excited his curiosity, which from its depth he was unable to gratify. In 1800 the object was more disengaged from the ice, and he perceived that it had two projecting parts; he could not, however, yet tell what they were, but, on going his annual round the next summer, he saw to his great astonishment the whole side of a hairy mammoth and one of his tusks entirely free from ice. The next season was very cold, but in 1803 part of the ice under the mammoth having melted, the carcass of the monster fell down and lodged on a bank of sand. In March 1804, Schumacheff cut off the tusks and sold them for 50 rubles.

Two years afterward, Mr. Adams, an English gentleman then on a journey from St. Petersburg to China, hearing of this remarkable discovery traversed the desert regions to the spot. He found nearly the entire skeleton; the head was covered with a dry skin, one of the ears, well preserved, was furnished with a tuft of hairs. The natives in the vicinity had cut off the flesh and fed it to their dogs, and white bears wolves and foxes had fed upon it. The animal was a male and more than 16 feet long. Mr. Adams obtained three-fourths of the skin and more than 30 pounds of the hair, some of which I have seen. The eyes were so well preserved that the pupil could be distinguished.

How could this animal be thus perfectly imbedded in ice so far north of where such an animal could live to-day, unless it had been ice buried by some sudden catastrophe?

After Mr. Adams had secured what was left of the mammoth, he examined the coast in the neighborhood. He found a perpendicular precipice from which the mammoth had fallen, of pure ice 220 feet high, the top of which was covered with moss and friable earth about 14 inches in thickness. "In various places," he says, "were seen enormous pieces of wood. * * and mammoth's tusks in great numbers appeared between the hollows of the rocks; they were all of astonishing freshness." Had the climate gradually changed from temperate to arctic, the buffaloes, rhinoceroses and mammoths would have as gradually retreated to the south and we should find in Northern Sibera their remains in no greater abundance than we find those of the mammoth in Northern British America to day.

There was a change probably in a few hours from a temperate climate to an arctic one; down came a snow-shower that buried all the former inhabitants of the region in one common grave. The climate was too cold for the snow to melt and new accessions were constantly received from the clouds, till the snow was pressed into ice, and in its preservative embrace the bodies of the buried animals lie, till they appear one by one to tell the story of the grand catastrophe that destroyed them.

[To be Continued.]

ORGANIZATION.

To the Editor of the Religio-Philosophical Journal:

I desire with your permission to move an amendment to your proposition upon the subject of organization, and will preface the motion with a few remarks.

It is needless for me to say, that I, in common with every other Spiritualist, am in favor of liberty, and I can conceive of no greater liberty than where each can, without restraint, range himself under the banner of his choice, and associate in close fraternity with those with whose faith he sympathizes and whose labor he approves. With this agreement of feeling and purpose among persons associated, there is harmony and strength, a mental and spiritual sympathy that must ever be the proper power and the only power in a free country, to bind and hold together associations for the cultivation of the religious and spiritual faculties.

All acknowledge the power of well organized Christian associations, and many, with you, deprecate the impotence of the "unorganized hordes of liberals." Here let us pause a moment and contemplate Christianity. We see, in all the highest civilized countries where the people are at liberty to follow their choice in religion, Christianity divided up into numerous sects. Why is this? Because they could not agree together. There were differences in faith sufficient to produce inharmony together, and when they had freedom to follow the dictates of natural law, like diverse atoms of matter thrown together when free to move, like sought like in faith, and numerous dissimilar associative bodies were formed. In such association each individual found sympathy; and I state what all, I think, will admit, that without sympathy for each other and with the object to be attained by co-operation, there can be no permanency or efficiency in an organization. Then why try to make a structure out of material that will not cement together; as gold, sand, wood and stubble? They are all better alone than when mixed. Christians in conforming to this natural law, are wise, and are able to accomplish much. Again: What is best for a people on our plane of thought and mental growth, is not best for those on another. The best organization for the savage, in Church or State, is not best for civilized man, and vice versa; what is best for the child is not adapted to the requirements of the man. Organizations are necessary for the best good of all, but on their different planes of thought and development, to best serve the interests of all.

I have no doubt of the feasability of all "liberals" uniting for scientific and general educational purposes, and I see no reason why the "orthodox" may not as well unite with "liberals" in these and similar objects; as all might agree upon the necessity and manner of educating the people in this; but when you speak of cultivating the religious and spiritual faculties, the Spiritualist and Materialist and many other "liberals," as well as "orthodox," find themselves disagreeing so radically that they cannot conscientiously work together. They feel that they must pull in opposite directions, more or less, and "the house thus divided must fall."

I now speak as a Spiritualist. I think we should organize as Spiritualists, as a religious body, enunciating our distinctive faith, that makes us different from all other religious bodies, and then we can work together to effectively propagate our faith, that all men may rejoice together with us "in a knowledge of the truth," and the great satisfaction the truth always brings to him who accepts it.

I know it is said that our religious theory, like all other religious, is but speculation. While there are many things we believe that we can not demonstrate in our theory, yet the great foundation stone of our faith, many of us know as certainly as we know we live, or the sun shines, viz: that spirits do return, and in many ways manifest their power, intelligence and love to men in the flesh.

With such an organization as indicated, there would grow up that sympathy for each other as persons co-working to one end, that can never otherwise so fully exist. It is this sympathy between the "brethren"—this home among friends, whose influence extends through all the affairs of life, and especially in sickness and death, and the thousand ills that befall mankind where congenial, loving sympathy is so dear to the heart, more than anything else, that holds many of our Protestant churches together, and who will say this tenderness between brethren, this "helping to bear each other's burdens," is not of inestimable value to the individual, to society and the State? When one thus situated has become dissatisfied with his creed, outgrown the doctrines incident to ignorance and the infancy of the race, and looks around for a home where he can have all the benefits of this sympathy, with souls attuned with his own upon the great questions of life and immortality as believed by us he generally looks with but poor success. I would offer him such a home; a home free from the jarring conflicts of antagonistic brethren; a home of peace, of harmony, of love. It seems to me we can, however, if we go to work now and try hard, build such a home; but not by uniting all "liberals" in it. It must be a spiritual home, a religious home, a home where the spirit's highest aspirations can be fed with the bread of spiritual and intellectual life, and be made to grow and strengthen by exercise and assimilation of the heavenly influx of spiritual power from the world above us. How many are now waiting and longing for such a home! How we would love such a home, and how we would work to maintain it!

It is not so important that we start out with large numbers in establishing such a home, as it is that we agree together, that our hearts are of "one accord," and that the basis of the structure rests on the rock of truth, and has within its form "the breath of life"—principle—that will act like a sun in the material universe, and shed their general light and heat over all in the household and hold all together by their attractive force. All Spiritualists may not be able to agree on what are essentials in faith in order to harmonious action together. Among Christians, Mohammedans, Buddhists and those of every other great system of faith since history has recorded the existence of such systems, disagreements and divisions have occurred in them, and I can see no reason why we should expect that Spiritualists, the most independent thinkers of all, should be an exception in this respect.

If we cannot all agree to travel the same identical road, and in the same band, why not form independent bands and make as many roads as desired? All will be traveling more or less in the same general direction, and, no doubt, will be in hailing distance of each other, and be able to come to each other's assistance in case of necessity, if any general obstruction is met on the way. In friendship let us agree to disagree, if necessary; but let us all now try and organize Spiritualism.

In order to attempt some action in the direction above indicated, I move you as the chairman of "Religio Philosophers," as a substitute for your motion, the adoption of the following resolutions, to wit:

RESOLVED 1st. That Spiritualists organize themselves into religious societies wherever they are sufficiently numerous to make it practicable, by the adoption by them of a concise statement of their faith, as a foundation of co-operative work for the benefit of themselves and the world.

2nd. That in order to aid in such organization and in the interest of general agreement of such organizations in the doctrines to be promulgated to the world as the doctrines of Spiritualism, such doctrines and plan of organization should be formulated for their use.

3rd That A. E. Newton, Hudson Tuttle and Dr. S. B. Brittan be a committee to draft such platform of principles and plan of organization; and be requested to report the same to the Spiritualists of the world through the spiritualistic press of the United States, at as early a day as possible.

If my motion is seconded by a reasonable number (who might do so by writing briefly to you), I trust the brothers named will consent to undertake the labor by these resolutions imposed upon them, for humanity's sake.

Who will second my motion?

A. J. KING.

Hammonton, N. J.

MRS. ANNA KIMBALL'S PSYCHOMETRIC REVEALMENTS—JUGGLERY.

BY WM. EMMETTE COLEMAN.

In the JOURNAL of Nov. 20th, I see in Prof. Denton's interesting work on "Sideros," certain statements of Mrs. Anna Kimball concerning that world, or its spiritual counterpart, which, to say the least, are remarkable. We are told, that, in the latter days of "Sideros," when it had become so spiritualized that its fleshly inhabitants and disembodied spirits had free and perfect communion with each other, independent of all the "conditions" and "preparation" necessary now on our earth for spiritual manifestation, the men and women living on "Sideros" "consorted with spirits who had material bodies and sustained all the relations of life;" that women had spirit husbands, and men had spirit wives; and that "children are born of these people of the highest type." The meaning of Mrs. Kimball is, I believe, that the children spoken of are the offspring of the unions between mortals and materialized spirits above referred to. If so, I decline for one to receive any such statement as truth; I also want further evidence of marriage between materialized spirits and the residents of physical planets than the say-so of a psychometric sensitive, particularly one of the character of Mrs. Kimball.

To show the unreliability of Mrs. Kimball as a psychometrist, it is only necessary to refer to her reading of the "Virgin Mary," in the supplement to Number Five of Miller's *Psychometric Circular*. Various bogus spirit pictures of Jesus, the Virgin Mary and other Bible worthies, manufactured at Pence, Hook & Co.'s (Stewart's) Terre Haute fraudulent Spirit-picture establishment, so throughly exposed in the JOURNAL last year, have been submitted to several sensitives in New York, who have, to the lasting disgrace of psychometry, and bolstered up, too, I am sorry to say, by Dr J. R. Buchanan, given readings of these bogus pictures agreeing with the characters they are supposed to represent—those psychometers merely reflecting the views of those submitting the pictures for examination. By this means psychometry has been brought in to sustain the most detestable frauds concocted and executed at Terre Haute and elsewhere. A photograph of the "materialized" Virgin Mary was given Mrs. Kimball to read; and she gave a grandiloquent panegyric upon the heavenly character of the materialized "Mother" of Jesus, fully endorsing the materialization as genuine, and as really the "Virgin Mother," as she termed her. She also said she saw this "Virgin Mother," "coming into the dense magnetic auras of human life all over the planet, making magnets of spirit power, or touching all with the sacred flame of soul communion, many accompanying her that lived centuries before she did. . . . I see many ancient spirits sending rays of light to you," etc., etc. Now, there is not one word of truth in all this. From a photograph taken by some one of the various methods practiced at Terre Haute, Mrs. Kimball pretended to get, or did get, views of Mary and many other ancient spirits trooping to earth, "making magnets of spirit power," whatever that may be. Such views were purely subjective, either manufactured by Mrs. Kimball or were evolved from being in sympathetic *rapport* with Mr. Miller's mind. She saw what had no existence—was purely imaginary. There is a strong probability, then, that her views of materialized spirits marrying earthly wives and husbands, and having children born to them, are just as unreal and imaginary. Any psychometer who will endorse the bare-faced frauds of Annie Stewart as genuine, is of no value in that delicate field of research, unless the most stringent precautions are taken to guard against mental sympathy or imposition; and even then their revelations should be taken *cum grano salis*.

But further: Who is Mrs. Anna Kimball? Are her antecedents and general character such as to commend her utterances to our favorable consideration? She was noted in former years as an enthusiastic advocate of Victoria Woodhull, and her infamous free-love and promiscuity doctrines. While in San Francisco, she denounced Prof. Denton in the severest manner; no doubt for his bold and manly denunciation of Mrs. Woodhull and her free-love diabolism. Now she advertises as a psychometer, and refers to Prof. Denton in support of her claims. Prof. Denton, I am glad to say, though endorsing apparently her "Sideros" revelations, has no sympathy with the "Virgin Mary" delineations of the *Psychometric Circular*. He has too much good sense to take stock in any such transparent nonsense.

Mrs. Kimball's mind being so absorbed in sexual matters, is probably the reason why we find in her Siderian revelations, views of sexual relations between heaven and earth, ultimating in the birth of children, half material, half spiritual. The tendency of her mind is in the direction of *outré* sexuality; hence her peculiar diagnosis of Siderian nuptial unions.

These visions, then, of Mrs. Kimball are fanciful and unreal, born of her own distorted imagination, corresponding to no objective reality anywhere in the universe—are just as unreal as her visions of the "Virgin Mother," spirit magnets, ancient spirits, etc., educed from the Terre Haute fraudulent photograph. The world needs objective facts, not subjective nonsense and nescience.

MORE OF MADAME BLAVATSKY'S JUGGLERY.

I saw a short time since in a prominent New York journal, that the Hindoos, at first taken in somewhat by the bombastic pretensions of Col. Olcott and Mad. Blavatsky, had discovered their shallow trickery and hollow insincerity, and had totally abandoned them. If this be true, it reflects credit on the East Indian mind. I am sorry to say that the same credit cannot be given to the American and English mentalities who still regard this precious pair with admiring wonder, particularly the Kalmuck Tartar portion of the magical combination, and the part which furnishes the brains—Mad. Blavatsky. By a few clever tricks of common-place jugglery, vauntingly proclaimed as specimens of her almost boundless sway over earth and fire, sea and air, she managed to hoodwink a few credulous "neophytes" and enthusiasts into the belief that she really possessed most extraordinary powers of magic, possessing far more power over matter and its forces than exalted disembodied intelligences.

A recent letter from Col. Olcott to one of her fond admirers, Mr. Wm Oxley, of Manchester, England, tells that the Madame has been indulging of late in some of her characteristic juggling tricks, claiming them as wonderful exhibitions of her magical powers. Just listen to this, written by that veracious chronicler, Col. Olcott:

"Madame Blavatsky has been showing here, to some of the high officials whom we want to interest in our work, such marvellous experimental proofs of occult science as have made them stand aghast. Fancy! (the latest,) a pic-nic party finds itself short of a cup and saucer; she is challenged to create them; accepts; points to a spot on the ground, and tells a gentleman to take one of the table knives and dig. He does so with difficulty, the ground being full of roots of the young and old *Deodars* that abound. At last, after cutting and delving to a depth, say of from 6 to 9 inches, he gets something white, carefully exumes it, and lo! it is a China tea cup, decorated in green and gold to an exact model with the 6 others. Madame Blavatsky tells the gentleman (who, by the way, is attached to the Foreign office and very influential,) to search again in an adjoining piece of ground, that she indicated, and after cutting away a Usar-root (I am not quite sure I am correct in copying these botanical names) as thick as my little finger, he dug up a saucer of the same pattern.

"Can the medium do that, and by sun light, and on the spur of the moment?

"Later on, we were out of water, and could find none near, though the servants were sent to search in all directions. But, Madame gave us to drink as fine water as Sol ever brewed, by holding an empty bottle in the loose sleeve of her robe for a few minutes, and then withdrawing it, full to the stopper."

Mr. Oxley speaks of these tales as being "so well authenticated." Only think! a story of Col. Olcott about occultic marvels called "well authenticated! Shade of Houdin and the ghost of Webster Eddy's murdered wife (Eva Huested), defend us! Well authenticated!! These tricks are done in the presence, it would seem, of Europeans, not Hindoos, which would agree with the statement that the natives are too wise to be caught with such chaff. The cup and saucer were previously hidden in the places where found, and a confederate challenged her to create them. What more simple? And it was very easy to exchange in her sleeve an empty bottle for a full one, or fill an empty bottle from a rubber vessel of water concealed in or near her sleeve. No wonder the astute Hindo mind quickly gave the go by to such a shallow trickster. When will Europeans and Americans be as sensible.

Presido of San Francisco, Cal.

JESUS AND SATAN.

To the Editor of the Religio-Philosophical Journal:

In view of the persistent manner in which "Christian Spiritualism" is pushed before the public by Dr. J. Rodes Buchanan, I hereby respectfully, yet earnestly, ask him to tell the world wherein the quality of the evidence which he has touching the personality of Jesus Christ, differs from that which he has of the personality of the Devil or Satan? Many columns, besides now and then a page or more of valuable space in our spiritual papers, have been appropriated during the year 1880, to spread abroad the sayings and doings of Jesus Christ, when the fact that he ever lived, depends solely upon the truthfulness of the equally mythical saints, Matthew, Mark, Luke, John, Paul, James, Peter and Judes, all of whom, as emphatically declare the personality of the Devil or Satan, making him also a contemporary of Jesus.

If editors of spiritual papers feel it their duty to allow professed Spiritualists to use their columns to *draw* men to heaven through the name of Christ, why not permit the orthodox to use them also, to *drive* men to heaven through the name of Satan? The personality and office of Satan is as strongly insisted on by the above mentioned saints, as the personality and office of Jesus is; in fact, according to them, the incarnation of Jesus Christ would never have taken place nor have been called for, had Satan been a non-entity; for otherwise he must have incarnated himself, suffered and died on the cross to annul the effects of the bad conduct of a fabulous being only.

I am, indeed, well aware from experience how difficult it is for a "believer" to relinquish as worthless, his dependence on the blood of Jesus, and therefore can sympathize with those who have been earnest followers of Christ; but now being convinced that happiness depends upon manner of life rather than creed, I am opposed to any "entangling alliance" with Christianism, Buddhism, Mahometanism or any other ism whatever. Spiritualism alone furnishes the only conclusive evidence of immortal life—that which invariably convinces the patient materialistic investigator that there is life for him beyond the grave, whilst poverty-stricken Christianism has only that kind of evidence which drives the thoughtful inquirer into materialism. They depend upon blind, unreasoning unreasonable faith; we rest upon positive knowledge; therefore I ask, in the language ascribed to one of the above saints, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

L. B. FIELD.

The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and gloried through the furnace of tribulation.—*Chapin.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

Think of womanhood, and you to be a woman;
Think of a loving womanhood;
Have I not said that womanhood involves all?
Have I not told how the universe has nothing
better than the best womanhood?

* * * *

Behold a woman!
She looks out from her Quaker cap—her face is clearer and more beautiful than the sky.

She sits in an armchair, under the shaded porch of the farm house.
The sun shines on her old white head.

Her ample gown is of cream-hued linen,
Her grandsons raised the flax, and her grand-daughters spun it with distaff and wheel.

The melodious character of the earth,
The finish beyond which philosophy cannot go and does not wish to go,
The justified mother of men.
[Walt Whitman.

In an eloquent speech on "Moral Lessons of Gen. Garfield's Life," delivered at Cooper Union, New York, not long since, by Hon. Frank Fuller, is found a tribute to the mother of the next President, which deserves preservation. The early struggles of this pioneer family, developed those sterling traits of character which give strength and courage. After telling of the death of the father, who left four little ones, the youngest, James, not yet two years old, Gov. Fuller continues:

"They were not only poor but in debt. Fifty acres of the little farm of eighty acres were sold, and she and the older children went to work upon the remainder. Thomas, the elder boy, who now was ten, hired a horse and ploughed and sowed the small plat of cleared land, and the mother split the rails and fenced in the little house lot. The maul was so heavy that she could just lift it to her shoulder, and with about every blow she herself came down to the ground; but she struggled on with the work and soon the lot was fenced, and the little farm in tolerable order.

"But the corn was running low in the bin and it was a long time till harvest. So the mother measured out the corn, reckoned up how much her children would eat, and went to bed without her supper. For weeks she did this. But the little children were young and growing—and after a while she omitted to eat her dinner, also. One meal a day and she a weak and fragile woman. Is it to be wondered at that she is worshiped by her children?

"But the harvest came at last and then want was driven away and never again looked in with haggard eyes upon the lonely widow. But they were still so poor that when Jamie was four years old, despite the severity of the winters, he had never known what it was to wear shoes and stockings. A school had been started in a neighboring district, and Mehetabel, the elder sister, carried the shoeless James to school upon her back, a mile and a half away.

"Seeing James's fondness for learning, his mother . . . offered to the neighbors a corner of her little farm if they would build upon it a school-house, and accordingly, in the course of an autumn, it was built of logs. . . . She was a descendant of a long line of scholars (the Ballous), and no mother of her times more fully appreciated the value of education."

And so on through a restless and roving youth, the mother watched over, influenced and inspired her son. And now at the age of seventy-eight, she leans on his arm, as all struggles over, she reaps the reward of her faithfulness and her fortitude.

An equal struggle with poverty in another country, though not widowed, had the noble mother of Robert Collyer. In an address given by the liberal, large hearted man who drew his best quality from the warm fountain of his mother's nature, an exquisite picture of his Yorkshire home and the maternal influence which contributed to make him a power among men. He says:

"It is a great thing for a man to be well born. So what I mean by being well born is this, that my own father was one of the most healthful men I ever knew, and my mother one of the most healthful women, and he was brown and she was a blonde. My father's eyes were dark and soft, and my mother's eyes were blue blended with gray, and could snap fire and make things boom. And the family nose juts out strong, and matches the family chin; and as I heard Mr. Emerson say once, there is a great deal in noses.

"My father was as good a smith as ever stood at an anvil, and that was all. He had no other faculty, except that of striking a tune in the little meeting house; and you were not sure what the tune was going to be until he got to the end of the first line. But my mother was a woman of such faculty, though she could hardly read or write, that I believe if she had been ordered to take charge of a 70-gun ship and to carry it through a battle, give her time to learn the ropes and she would do it. She had in her, also, wells of poesy and humor, and laughter so shaking that the tears would stream down her face, and a deep, abiding tenderness, like that of the saints. And this they had in common, they were as free from infections as the stars. The most woful fevers would break in the cottages all about us and decimate the neighbors, and they were always on hand to help, going and coming as the sunshine goes and comes, never thinking of changing their garments. Yet they never caught a fever nor did any of their children, or felt the slightest touch of fear. And this is how I come at the guess that we were well born. They were so healthy, and not like in like, as the poet says, but in difference, and the mother was beyond all question the better half in those finer powers on which the children have to draw for their success in life. Moral, don't marry a doll.

"Four things, as I have learned my lesson, go to make a man: Good birth, good breeding, your own good endeavor, and the good fortune, which is but another name for the goodness of God. And so I want to say, secondly, that I think we were well bred. There was what would come to $1.50 a week to live on, while we were still about the mother's knees, and we came along with the most surprising regularity one year and eight months apart. But provisions were certainly not so cheap as they are in this paradise of plenty, nor were there any free schools. You must pay so much a week or go ignorant. Yet that mother who is now among the saints, made this income stand good for enough to eat, two suits of clothes for week days and Sunday, house rent and fire, a bit of tobacco and a pint of beer for the good man of the house and all the schooling we could take until we were big enough to work in the factory. Oatmeal and milk and oat cake a plenty, with a bit of meat always for the worker, and sometimes for the smaller fry, and a sip of tea on Sunday, "stick-jaw pudding that tires your chin, with the marmalade spread over so thin," potatoes and salt, and then more oatmeal, and the result is that to this day not one of us know what you mean by a "system," or a "digestion," or a "constitution," so strong and sure are the foundations of our life. Sunday school and church twice every Sunday; no rewards and no picnics, and I do not know where to look for any human agency so great and good, when I ask myself how it is I am pastor of the Church of Messiah in New York, as that Sunday school. A sound box on the ear and be done with it, or a sharp smack, and then by and by a kiss and a croon.

Let me make a little picture of the house. A cottage of two rooms and an attic, looking right into the eye of the sun, and away toward the great purple moors. A bit of green sward and a clump of roses. A bright open fire and the walls white as driven snow; a floor so clean that you could eat your dinner on it and only hurt the floor; a bureau and and chairs so bright that they shone like dim mirrors; the tall old clock we cherish down there in the city; a lot of willow-ware for great days; a mirror and pictures that must have cost half a dollar each—pictures Rubens could not have painted to save his life; pure white linen, enough for all uses, and once a week a good sound scrubbing with yellow soap that got into your eyes and crash towels from top to toe. "Who hath red eyes, who hath contention, who hath strife?" Solomon cries, and I answer, the Collyer children in the tub, with my mother to work it. But there and in the snow-white purity of fresh lime and eternal scrubbing was our bulwark from the fever; and there is one reason why, in these fifty-seven years I have not been for one day sick in my bed. A small shelf of books—Bunyan, Cruson, Goldsmith's England, the half of Sandford and Merton, and the Bible with lots of pictures, the Young Man's Best Companion, the Pleasing Instructor, and Fleetwood's Life of Christ.

Do you want to know how I manage to talk to you in this simple Saxon. I will tell you. I read Bunyan, Crusoe and Goldsmith when I was a boy morning, noon and night. All the rest were task work; these were my delight, with the stories in the Bible, and with Shakespeare when at last the mighty master came within our doors. The rest were as senna to me. These were like a well of pure water, and this is the first step I seem to have taken of my own free will toward the pulpit. I must go to Sunday-school, but I could pick my books week-days from that little shelf. I took to these as I took to milk, and without the least idea what I was doing, got the taste for simple words into the very fibre of my nature. There was day school for me until I was eight years old, and then I had to turn in and work thirteen hours a day. Sunday-school until I was fourteen, and night-school for two winters, and all the sunshine the blue-eyed mother could pour through the home, and a careful training in clean ways—no lying, no shirking and no dishonesty. I did steal two plums once from a tree, and they were so good that I cannot repent of it now when plums are plenty.

That is the story of our breeding, and this is the second moral: if the days are not long enough, sit up nights to thank God for giving you a good mother; and now that you are away from her side, think of her as watching you tenderly, and believe me when I say that if you grieve her heart and disgrace her name she may forgive you, but you will never forgive yourself until she makes it up with you in heaven.

Consistency.

None so well know the conditions of a departed spirit as intelligent Spiritualists. Their faith has been lost in knowledge; their hope resolved into fruition.

Communion with spirits of departed friends, from the tiny rap to the gentle touch of loving hands, from the automatic writing to direct writing, *i. e.*, writing without visible agency, from low whisper to the full form in all its angelic loveliness, from the mental impression to the full clairvoyant vision, from the pictures of imagination with reference to the future life, to the full realizing sense of the dazzling fields of beauty, of the stores of wisdom, of the treasures of knowledge, of the fountains of love in their divinest form, of the earnest endeavor of each advanced spirit in the ever enlarging fields of progress to assist all others, and of the growth of the soul through work, coupled with honest, earnest endeavor, are part of the inheritance and life of the true Spiritualist.

He knows that the future of each spirit is woven from the threads of life—the many littles which make up the individuality. He knows "that whatsoever he sows that shall he also reap," and that he alone can undo the errors of his own life. There is no vicarious atonement in his creed; no savior but goodness, truth and knowledge, and this trinity must be his own, working in and through him and working out thereby the problems of progress.

What then has he to do with musty creeds and speculation, or superstitious dogmas? His soul has o'erleaped all such obstructions, and burst the barricades of ignorance erected by bigotry. He wants no "elder brother medium" to save him by bearing for him the burden of his own errors. The only Christ he relies upon is Truth within, honestly and intelligently outworking acts of kindness and good deeds.

The foregoing thoughts were suggested on listening to the remarks of the Rev. Dr. Goodwin, at the funeral of May Shaw, whose work as a medium had caused her for years to be known as one of the trustworthy instruments of the Spirit-world. That such an event as the passing away of one of our lovely mediums, should furnish an opportunity for a man with the dogmas and doctrines of Dr. Goodwin, to get before an audience of Spiritualists and mediums, and when their receptive and sensitive natures were open to the music of the celestial world, to retail to them the stale dogmas of the church, seems almost incredible, and is illy in keeping with the conditions of the spirit which had passed away; or with the feelings of those who came carefully to care for the broken casket which had once held the loved spirit and had been used as the instrument of spirit-communion so many times.

A year or two since the RELIGIO-PHILOSOPHICAL JOURNAL published an article on the subject of the inconsistency of having orthodox theologians officiating at the funerals of Spiritualists. No church member would permit a Spiritualist lecturer to conduct the funeral services of one of the members of their family or church, and yet Spiritualists, when yearning for the most assuring consolation from the world beyond, will consent to have some theologian dole out his stale dogmas on a funeral occasion—one most ripe to make a deep impression.

On such an occasion as the one I have referred to, a Spiritualist and a medium, instead of ignoring the spiritual development of the one who had left the form and entered the sphere beyond, and calling upon Christ to do everything for us while we were doing nothing for ourselves but trusting—believing—on him and asking him to do it, would have addressed the intelligent audience gathered there something as follows:

"An instrument which the Spirit-world has so often used, lies broken before us. The casket has been laid aside by the spirit it contained, as the sphere of its labors increased beyond the mortal and reached into the immortal world beyond. To her the entrance into spirit society is no new thing; she has often been there before, and was well prepared to enter upon her future work.

"She is not dead. Her life has really just commenced. The sunburst of the eternal morning is shining upon her now, encircling her brow with a halo of divine radiance. The work she has done to advance humanity has been placed to her credit, and constitutes a fund for her to draw upon in aid of future efforts.

"While we would drop a tear of sympathy with the dear friends who so sensibly miss her earthly presence, we must be permitted to rejoice with the freed spirit that it has passed beyond the reach of bodily pain and suffering, beyond the reach of malevolent aspersions and the ignorant spirit of persecution which all true mediums have at times to undergo.

"But what else does the passing away of the spirit from its earthly form imply?

"That all its senses are unlocked, the scope of its vision enlarged, its powers of gathering the fruits of wisdom increased, the soul's pure affections intensified, and all the noble aspirations and desires for progress gradually attuned to harmonious action, as the spirit becomes moulded and rounded through proper culture into the developed life in the spheres.

"Such is the field into which our sister whose remains lie encased in the casket before us, has entered. And while she will ardently advance therein, she will not forget or forsake those with whom she has been associated, who remain a little longer on the earth-side of life. The links of kindred affection will draw her to you, and her loving presence, her councils and her admonitions will often be realized by you.

"Let it be our work to learn from her and from other loving spirit intelligences the laws of progress and the steps leading thereto, and diligently to walk in wisdom's ways, that when we lay aside our earthly covering, we may be accounted worthy to walk with the just in paths no foot of undeveloped spirit ever trod, and with our sister, who has gone before, engage in practical works, and labor wisely for the spiritual illumination of the entire human family."

Surely our spiritualistic friends can see that such a discourse would be more in consonance with the surroundings, and more in keeping with our philosophy, to say nothing of the inconsistency of employing a theologian on such an occasion. As I have said many times in public: "If our philosophy is good enough to live by it is good enough to die by, and to be buried by," and would say in conclusion to all Spiritualists—be consistent.

D. P. KAYNER, M. D.
92 LaSalle St., Chicago.

Magazines for January not Before Mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Development of Political Institutions, by Herbert Spencer; Physical Education, by Felix L. Oswald, M. D.; The Sabbath, by Prof. John Tyndall, F. R. S.; Domestic Motors, by Chas. M. Lungren; The Advantages of Ignorance, by Prof. F. W. Clarke; Aesthetic Evolution in Man, by Prof. Grant Allen; A Japanese Typhoon, by Prof. T. C. Mendenhall; Artificial Hypnotism, by Dr. R. Heidenhain; Examination of Thermometers at the Yale Observatory, by Dr. Leonard Waldo; Indigestion as a cause of Nervous Depression, by T. Lauder Brunton, M. D., F. R. S.; Oil-Plants of French Guiana by Dr. J. Harmond; Criticisms Corrected, by Herbert Spencer; Lubbock on Insect Conservatism; Distinctions between Real and Apparent Death, by Dr. W. Fraser; Sketch of General Albert J. Myer; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Scribner & Co., New York. Contents: Frontispiece—"Fire-light Phantoms;" The Wrong Promise; One of his Names; Going Home for the Holidays; The Childrens Fan Brigade; Out of Style; Stories of Art and Artists; Handel; How the Aristocrats Sailed Away; The First Tooth; Fire light Phantoms; In Nature's Wonder land; The Thing-a-ma-jig; "The King of France and Four Thousand Men;" Every Boy his own Ice-boat; New Year's Day; Phaeton Rogers; Nedawi; Briar Rose; A Snow Battle; A dear little Girl of Nantucket; New Year's Calls; Mystery in a Mansion; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The January issue of *St. Nicholas*, "the New Year's number," will be published on Tuesday, December 28th, giving the young people time to forget a little the glories of "the wonderful Christmas number." Among the contents are several capital things which were crowded out of December. The issue rivals the Christmas number in good things.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; "O, Come to the West, Love;" Song for the New Year; Two New Year's Days; Fannie's First Party; Nature; Fashions for January; Jim Barker's First Court; Humor; Life in the Lone Star State; Chow Chow; A Protest; The Chimney Corner; Stingy Men; A Rat, Facts.

The Western. (H. H. Morgan, St. Louis, Mo.) Contents: Jonathan Swift; The Wicked Countess; Polly Mowbry; Napoleon Bonaparte; My Comrade Dead; The Idyls of the King; Reminiscence; Francesca Evelyn; Tree and Serpent Worship; Relation between Supervisors and Assistants in Educational Work; Current Notes; Book Reviews.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Roscoe Conkling; The Hudson Bay Indians and Half-Breeds; Studies in Comparative Phrenology; A Vision of War; David Bingham Moseley; Watkins Glen; A Lake Volcano; Mad Fashion; What did it? Anti-Malthus; Health a Condition of Community Prosperity; Diseases from Intemperance; Notes in Science; Poetry; Editorial Items, etc.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—The Piper Sounded one Clear, Sharp Note; The Children of the Kappenberg; A Tale of a Comet; On Christ-Day Night; Rocky Fork; Twelve o'clock, and all's well; Two Chapters of History; The Silken Shoe; Uncle Tom's Mince Pie Story; Christmas with Grandpa Longlegs; Christmas Card; Willie Wee; Mid Winter; To-Day; The Flower Puzzle; How Dot heard "The Messiah;" The Silent Children; Waiting a Winter's Tale; The Story of Honor Bright; Gracie's Fancies; Flaxie Frizzle's Crazy Christmas; Polly Cologne; The Centipede's Dilemma; Tangles; Music.

Andrew's American Queen. (W. R. Andrews, New York City.) This is the principal society newspaper of this country. In its columns are faithfully recorded the chief social events in one hundred cities and towns on this continent. In addition to its society news the *Queen* is now presenting to its patrons the literary treat of the season in the last and best novel by Walter Besant and James Rice, the celebrated English collaborateurs, entitled "The Chaplain of the Fleet." The opening chapters give promise of brilliant ones to follow; and, in subscribing, it will be well to begin with the December 4th number, in which the story is commenced.

The Nursery. (Nursery Publishing Co., Boston, Mass.) This Magazine is for youngest readers and should be in the home of every intelligent family where there is a child. Its articles are adapted with the greatest care to the capacities of children and each number contains a song set to music. A new cover adornes the January number.

Magazine of Art. (Cassel, Petter, Galpin & Co., New York.) Contents for December: "A Charge of Witchcraft;" Cradles of Art—Florence; The Many Moods of Sir Frederick Leighton, P. R. A.; Manxland; Indian Pietra—Dura Work; "In the Forest;" Bundles of Rue—Lives of Artists Recently Deceased; Tom Taylor; How Architectural Designs are Spoiled; Henri Regnault; The Exhibition of Christmas Cards at the Dudley Gallery; "A Spanish Official;" Art Ornamentation upon Arms and Armor; Sketches and Studies by Old and Modern Masters; "Fruitless Labour;" Art Notes.

Religio-Philosophical Journal

JOHN C. BUNDY, - - - - Editor.
J. R. FRANCIS, - - - Associate Editor

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Epes Sargent.

The noble spirit now is free.
* * * * *
See! he is fair and great;
Divine life hath crowned him.
—*Goethe.*

The Angel of Death has been in our midst since the JOURNAL'S last issue. While the sound of the merry Christmas bells yet echoed through the land and the holiday festivities were at their height, one of the grandest souls that ever espoused the cause of modern Spiritualism, severed the mortal cord and took its flight. As the Christmas chimes were fading away, there suddenly broke upon the ear of Epes Sargent a joyous peal of celestial music welcoming him as he crossed the mysterious river and clasped the hands of loving friends waiting to receive him.

All that is mortal of Epes Sargent now rests in the quiet grave. His active pen lies useless on his library table, the bright sun lights up his study and shows the rich store of books and manuscripts in a dozen languages, the accumulation of a long and studious life; but the chair is empty, the presiding genius has gone, his work in mortal form is ended. The profound scholar, the brilliant writer, the true gentleman, the earnest Spiritualist, is dead. No! not dead; for,

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

Mr. Sargent was born at Gloucester, Massachusetts, September 27th, 1812. He studied at Harvard College and was for sometime connected with the daily press of Boston; removing to New York, he edited the *Weekly Mirror*, and later *The World*. His life was one of great and continuous activity. Possessing a brilliant, versatile mind, he strengthened it by careful study and accurate observation, thus giving to all his work a permanent value seldom seen over so wide a range of subjects. Retiring from journalism, he then prepared popular "Speakers," "Readers," and other school books and works for the young. He wrote several successful plays and novels, and for the past two years has been engaged upon a Biographical Dictionary of Poetry for Harper Brothers, which was only completed a short time before the close of his mortal life. But the labor which he most enjoyed and which filled him with enthusiasm, was the investigation of the phenomena of Spiritualism and the elucidation of its scientific and philosophical phases. His book, "Planchette or the Despair of Science," has had a continuous, steady sale for years, necessitating a number of editions. "Proof Palpable of Immortality" was a later work and though some of the evidence on which the title is posited, will not in the light of present developments be considered, wholly trustworthy, yet there is enough in it of an incontrovertible character to fully warrant the title, "proof palpable." The author's remarks in this volume on the relation of the facts of modern Spiritualism to theology, morals and religion are, perhaps, the most instructive portions of the book. Within the past few weeks, Mr. Sargent's last and in many respects most valuable work, "The Scientific Basis of Spiritualism," was published, and has already had a good sale, which will increase as its worth becomes known. In addition to his books and tracts on the subject of Spiritualism Mr. Sargent was an indefatigable and steady contributor, both over his own signature and anonymously, to the RELIGIO-PHILOSOPHICAL JOURNAL, *Banner of Light*, and to different spiritual papers in Europe and Australia; he also frequently wrote upon the subject for various leading secular and religious papers. Only a few weeks since while suffering the most excruciating bodily pain, he prepared an answer to Rev. Dr. Washburn's attack on Spiritualism in the New York *Independent*, which the proprietors of that paper published without comment, and which we republished in our Christmas issue, it being probably about the last work Mr. Sargent did. Our subscribers who were readers of the paper two years ago, will recollect the series of very able articles we published under the head of "Devotional Spiritualism;" those articles published anonymously were by Mr. Sargent, as many of our readers surmised. "Devotional Spiritualism" revised and added to by the author will, no doubt, now appear in book form, as Mr. Sargent informed us within the past month, that it was his desire this should be done after his death.

Mr. Sargent had been in rather feeble health for the past year, but this had not in the least weakened his zest for literary work, nor lessened the strength of his vigorous intellect. We have in our possession, letters upon the subject of Spiritualism, written not more than two weeks before his death, (which occurred on Thursday night, the 30th ult.) and after he had been suffering great physical agony for weeks, which manifest the virility and perspicuity so characteristic of his writings. With all his masterly attainments and an intellectual courage we never saw surpassed, he was one of the most modest, unselfish, unpresuming men we ever knew. He loved truth for its own sake and delighted to disseminate it, and so this was accomplished, he cared little about the honor of being identified as its author. He fully realized the words of the poet:

Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truths I have spoken, the things I have done.

Dr. Lorimer and some other opponents of Spiritualism, assert that a belief in Spiritualism unfits a man for the duties of life on earth; that Spiritualists dwell so much upon the future life that they are of little use here. There are some such Spiritualists, but Spiritualism did not make them idle dreamers, quite likely the cause can be traced directly back to orthodoxy. Be that as it may, Spiritualism teaches that the more grand, noble, active and useful a man is here, the happier, more advanced and grander spirit will he be when, laying off mortality, he takes on a new life in the next stage of progress. One who has a knowledge of Spiritualism can engage in the every day duties of life with a zest and interest born of deeper knowledge of life's meaning and sustained through all trials by the certain knowledge that "it is not all of life to live nor all of death to die."

Mr. Sargent well knew that when through with earth he would enter a higher plane of life and a grander field for the display of his intellectual and spiritual culture. And he was inspired by this knowledge with the keenest relish for his earthly work and all the duties relating to his personal affairs. We especially commend to the attention of Dr. Lorimer, Dr. Adler, and others as a fair example of the effects of Spiritualism upon the minds of the great body of Spiritualists, certain passages in the following private letter from Mr. Sargent, which we think he in spirit life, and his family here, will pardon us for publishing:

BOSTON, Dec. 2d, 1880.

MY DEAR BUNDY:

Thanks for your kind and most generous offer to come on. But I see no immediate need. My attack is chiefly neuralgic; an almost constant pain, day and night. While I write I have to hold a flannel dipped in laudanum to my left temple. The hardest thing to bear is to have to curb my thinking, as much as practicable. It seems as if two contending forces were at work—one party trying to pull me over, the other, to keep me at my post. God knows how it will end; and I look upon it all with the utmost reverence; death being to my eyes a gracious, loving angel, ready to let down the bars at the fitting time, and to welcome me to the great realities of the unseen world. It is no spectral, ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if veiled to me now, will all be very clear soon.

O the great satisfaction of an absolute *knowledge* that these things are so; that our life, our individuality, all the treasures of memory, however slight, inhere in a supra-ethereal organism of which Death is the grand releaser! There are many things I would gladly forget—but Spiritualism shows that the only way of thrusting back into insignificance the bad or the unwelcome, is to have a constant, refreshing press of good thoughts, brave efforts for the truth, and loving sensibilities coming in as from some celestial fountain. Nothing in the memory perishes—a fearful thought, and in itself a religion! Yet what absolute justice there is in the provision!

I am making a good fight for life, for there are many things I want to attend to before the welcome transition. And yet, according to the Adlerian philosophy, our belief unfits us for the vigorous life-work of the present. Was there ever an assertion falser, or more at variance with the actual facts? As if the greatest thinkers and workers were not those who had the profoundest belief in their immortality!... .... Affectionately and truly,

EPES SARGENT.

Reader, preserve these precious sentiments of a representative Spiritualist, and when you hear the stereotyped story about Spiritualism unfitting men for usefulness, confound the teller with Mr. Sargent's words; words spoken when he was already in sight of the "other shore" and in communication with the loved ones gone before.

We desire here to acknowledge the many services Mr. Sargent has rendered the RELIGIO-PHILOSOPHICAL JOURNAL during the past four years. We have counseled with him often in important and complicated questions bearing upon the phenomena and philosophy of Spiritualism. We have had his words of approval for the policy of the paper and his strong encouragement in hours of severe trial. He was in full sympathy with the general policy of the JOURNAL, and had our entire confidence. We have visited Mr. and Mrs. Sargent a number of times during the past four years at their beautiful home in Boston, and always came away feeling stronger and better able to cope with the difficulties and perplexities of our profession. Though thirty years our senior, in spirit and mental activity Mr. Sargent was in his prime, and there sprung up between him and the writer a friendship too sacred to be discussed, yet we cannot refrain from alluding to it. One of the sweetest compensations for the arduous life we lead, is the close friendship of noble men and women scattered throughout the world, very many of whom we have never seen and never shall see on earth. We come into a knowledge of their interior life, and often know them better than those who have been their immediate associates through a score of years.

Mr. Sargent's earthly accounts are closed. That he made mistakes, that he sometimes erred in judgment, is probable; all men are fallible, but whatever may have been these errors and mistakes, he is responsible for them and will have to work them out; they need not now concern the world which is immeasurably indebted to him. Let his faults lie hidden in the grave with his body. Let his good works be enshrined in the memory. We cannot say good by! farewell! for we feel assured that he will continue in his new life the work so near to his heart in the old; and that in good time when our work here is done, he will be among the first to welcome us to our spirit home.

Hope, and so Endure.

The Stoic philosophy teaches endurance, but ignores hope and emotion. It has had noble advocates, and has its uses as a stimulus to unselfish heroism, and courage in hours of darkness; yet it is not inclusive; it fails to recognize important elements in the soul, and therefore cannot see or appreciate important facts in human life and experience—especially facts of psycho physical science.

Where Stoicism is fragmentary, of course, it is but imperfectly fitted or adequate to human wants. Even its lessons of endurance lack uplifting power. Is there not at midnight, hope of the coming dawn? Is there not in fierce pain, hope of its surcease and of release from its pangs? Is there not in old age, a looking forward to the youth of the spirit beyond the grave? Is there not at death the hope, yes, to a Spiritualist the certainty, of a life beyond? Truly said the poet:

"Hope springs eternal in the human breast."

And this eternal hope helps to a better endurance of daily toil and trial. It is indeed the outlook of the spirit in man beyond and above "the ills that flesh is heir to." It is the intuition that good must conquer evil, and the right survive the wrong, and so better days and brighter hours come to the soul that endures and hopes. Not merely the courage, but the joy of the martyr, comes in this way. It is the supremacy of the spirit which sees the crown through the fire and beyond the cross. Here is the beauty of Spiritualism. It appreciates the nobler elements of stoical materialism, but completes the ideal of life and strengthens the power to endure by paying tender heed to human hopes, emotions and intuitions, and by verifying that enduring hope for immortality by the facts of spirit-presence and manifestation.

Samuel Watson, in his last book, "Religion of Spiritualism," says:

"What the world now needs is a *living, palpable, healing faith*, which will lead to active works for humanity, going about doing good to the souls and bodies of men; a faith that is not dependent on mere external formulas, but which will inspire universal, holy and heavenly hopes.... We want, the churches need, and the world demands a faith that gives indubitable testimony that behind the veil there is LIFE, and that DEATH is a name for a change.... to enter the real life. The life-long struggles of the soul for demonstrated immortal being, have not been fully met by any of the religions of past ages. Such testimony Spiritualism does supply.... from those who have passed through the change called death, and return to inform us of the glorious beyond."

Epes Sargent, in his late work, speaks of "the sentiment of immortality, as it relates to the pure affections, the love of kindred and friends," a sentiment which the facts of Spiritualism confirms and demonstrates as nothing else can, as follows: "Buckle says, "It is to that sense of immortality with which the affections inspire us, that I would appeal for the best proof of a future life." "It must be true, because it is a necessity of the affections," said Hortense Bonaparte. The normal and natural feeling is well expressed by Richard Baxter (1615–1691) one of the most estimable of English theologians. He says:

"I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally, kindles my love of them on earth. If I thought I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things and love them as such. But I now delight to converse with them, in a firm persuasion that I shall do so forever; and I take comfort in those that are dead and absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love, that shall there be perfected."

In his last book G. B. Stebbins states the effect of Spiritualism on life and thought in these words: "The thought of supernal realms full of the wealth and glory of angelic human life, of the dear immortals seeing us, and of whom we may get glimpses in hours of open vision, fills the soul with reverence and joy. Spirit visitations may be rare, 'angels visits, few and far between,' but these rich experiences lift and light up the whole being, and their memory lives and glows through long years. They are like sweet strains of music, brief because no one could hear them long and live in the body; yet no earthly melody can so thrill the heart as these voices from the spirit-land. Heaven pity those who say such visitations cannot be!.... Even now we are in the eternal life, not only surrounded by spirits clad in flesh, but walking daily in the invisible presence of the blessed immortals.... In the light of this knowledge our daily path is more clear, our daily duty more imperative yet more beautiful—full of new and larger significance and dignity, of new grace and hope. The air grows pure and magnetic, the sky bright, the horizon broadens as we go on; and with the ripening of the interior being that should come with old age, we draw nearer to its borders to hear the voices from the Life Beyond."

Standing beside the open grave of his beloved brother, Robert Ingersoll said: "Life is a narrow vale between the cold and barren peaks of two eternities......from the voiceless lips of the unreplying dead there comes no word; "we cry aloud, and the only answer is the echo of our wailing cry." So far his words were the statement of his material philosophy, external and hopeless; but at such an hour the deeps are stirred and the inmost asserts itself. So his next words welled up from the spiritual fountains of his being, full of tenderness, gleaming with a pure light, sweet with an immortal hope: "But in the night of death, hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead."

There was no mistake in those last words. Just on the verge of the spirit-land, he caught a glimpse of its health and beauty, and knew that he was "better."

Well for the gifted brother still on earth, if that hope could brighten to assurance, and so every faculty of mind and soul act in new light and with new joy, sweetness and strength. Well for us all, and for the world, that Spiritualism had a great revival in this day. In the light of its philosophy and by the light of its facts, we can accept the high lessons of endurance from the old Stoics and add to them the faith, knowledge and undying hope of this spiritual dispensation.

"Premature Hostility."

The *Banner of Light* for Dec. 25, contains an editorial under the above title, referring to a communication from a spirit, which it fully endorses and thus makes the sentiment its own. The writer singularly misunderstands and erroneously states the position of those who desire to free Spiritualism from fraud and rascality. In the beginning he says:

"The materializing phase, she [the spirit of Achsa Sprague] tells us, is more opposed and denounced by Spiritualists themselves, than any one that has come to earth."

If the *Banner of Light* or any one else can bring forward a single instance where a Spiritualist has ever denounced a true "materialization," knowing it to be genuine, or ever spoken disrespectfully of materialization, we will grant this to be a true statement; but they cannot do so. All Spiritualists gladly receive every form of manifestation, and if spirits could walk out of cabinets in broad daylight, they would be all the better pleased. What they do "oppose" and "denounce" are "materializations" which bear on their face the evidences of fraud, and which cannot be successfully presented without the condition of fraud. Now, it is a singular presentation of this question to arraign these honest believers, because they refuse to open their mouths and swallow every camel the self-styled mediums present, and charge them with being "enemies to the cause." If the "cause" demands blind belief, and mediumship be a screen behind which fraud may stand unquestioned, as in a holy of holies, the sooner we understand the fact the better. In the same strain the editorial continues:

"Are we unwilling to believe that our loved ones can manifest so tangibly through matter, that there can be no mistake? It seems to the spirit as if it were so, for many a believer in Spiritualism, puts forth unceasing efforts to throw obstacles in the way of spirits wishing to manifest in the materializing phase, which it is almost dangerous for a spirit to strive to overcome."

Again I ask, "Where is the Spiritualist who is unwilling to believe "our loved ones can manifest so tangibly through matter that there can be no mistake?" That is the vital point at issue. That is just what every Spiritualist and everybody else desires above all things to believe, and which the folly of those who would make mediumship the citadel of fraud, render it impossible for them to secure. If they seek to become satisfied about the "manifestations," they are at once met with the cry of "persecution," "poor tortured mediums," and that their course will be the death of Spiritualism. As the editorial states, using the words of the "spirit," "There is no surer way of shutting out the sunshine of spiritual truth, than by denouncing and traducing the mediums, when they should be encouraged and given proper support."

Again we call for the name of a single Spiritualist who ever "denounced" or "traduced" a "medium" as such? True, they have denounced palpable fraud and false, pretending mediums, but a Spiritualist denouncing a true, upright, honest medium, whom he knew to be such, or even a dishonest one, except for dishonesty, would be a strange inconsistency.

What is the drift of the current beneath these charges laid at the door of a large and rapidly increasing body of Spiritualists? Because they do not receive all manifestations; because they insist on being convinced so thoroughly "that there can be no mistake," they are called enemies, and nothing severe enough can be said in their condemnation. They are "Jesuits," "enemies," etc.

From the very beginning the grand claim of Spiritualism has been, that it demonstrates the communion of departed spirits. If it fail in this, it is utterly baseless and valueless. To make this demonstration, all conditions of fraud and uncertainty must be removed, and those who advocate the reception of whatever the "spirits" choose to give, without imposing any guarantee that collusion and fraud are not practiced, should not be so quick to sneer at "scientists" for not receiving the crude results.

I once attended a séance of Bastian and Taylor, and I give it as a fair sample of what Spiritualists must endorse, or be called "enemies to the cause." Mr. Bastian's clothing was imperfectly examined, and he entered the cabinet. About thirty eager persons were in attendance, and were seated in rows in front. Mr. Taylor sat at one side by a shaded lamp. This lamp at first was turned up and burned brightly. A screen was after a time set over it, and then the "spirit" ordered it turned lower and lower until by insensible degrees objects became dim and unrecognizable—what little light there was being thrown on the audience, and away from the cabinet, inducing the impression that there was much more light than there was. But the hands on a watch could not be seen when held twelve inches from the eyes. To attract attention and drown other noises seemingly, a musical instrument was wound up, and when the audience was not singing or that clanging, Mr. Taylor's tongue was busy describing spirits in a vague, indefinite manner. After this the spirits began to appear. Several came, and at last a form purporting to be a lady, beckoned an old gentleman forward, saying she was his wife. He seated himself near the cabinet door, and his "wife" came out and sat in his lap, throwing out from her hand a "bridal veil" over their heads. The old gentleman came to his seat sobbing with joy, that he had met his spirit wife, and many in the circle, when the "veil" was thrown out, cried "beautiful, splendid!" Yet when the cheap tarlatan caught and pulled away as tarlatan will, the farce was too pitiable. There was not light enough for the old man to distinguish a feature of the spirit's face, and upon inquiry it [illegible] he based his belief of her identity wholly on the bare assertion of the spirit. And so this dreary Punch and Judy show went on for an hour, not a single manifestation occurring that could not have been the work of Bastian; we sitting like dummies receiving what was given, and going away utterly disgusted with transparent humbug. And this is what is called investigation—attending such a séance, and after allowing yourself to be bound hand and foot by the conditions of the circle, accepting whatever appears at the door of the cabinet. Would Mr. Bastian be tied with the smallest thread? Would he allow a spider's line to secure him? By no means. He was above being tested! The spirits made their own conditions; yet they said they came to convince—and what "condition" would be interfered with, should a thread tie Mr. Bastian fast, or by imposing some safeguard? Spiritualists at length did insist on such safeguard, and these séances were abruptly abandoned, except to a few of the "faithful," and ever since those Spiritualists who made the request for experiments under conditions precluding the assistance of the medium, have been declared enemies of the cause for which they have made great sacrifices, and hold dear as life.

The "spirits" are claimed, in this *Banner* editorial, to know better what is for the best than we, and perhaps they do; but mundanely speaking, if "materializations" cannot occur without the conditions of fraud; if they cannot be given without ever present ground for suspicions, and the "spirits" refuse all safeguards, when such conflicts with no spiritual condition, they are everyway damaging to the cause.

Does the editorial writer of the *Banner* make no distinction between true and false mediums? Would he not have us discriminate between these? This distinction is of vital importance to genuine mediums, and they should regard those who thus discriminate as their best friends.

The true Spiritualist is not only anxious to become convinced so that there can be "no mistake," but the more startling a *genuine* manifestation, the better is he pleased. A man in a great measure stakes his reputation for good judgment and discretion, when he adopts a new belief, and is always ready to accept substantiating evidence in its support, and is only too prone to receive such evidence on insufficent grounds.

Lastly, in this illogical summary it is said:

"It really seems like the pettishness of childhood to contest the facts which are entitled to as fair a chance as all other facts, in so hot a spirit."

Who has contested the "facts?" That is the point again at issue; are they facts? We want to determine that first, and if they are facts of spirit manifestation, they admit of no further controversy; and, really, after having freely used the terms "Jesuit," "enemies of Spiritualism," "persecutors of mediums," etc., against those who simply desire to set this question of fact at rest, the accusation of "hot spirit" seems quite irrelevant.

We have no right to state our opinion as to what the purpose of the editorial writer in the *Banner* may be, but we can state what the position of those Spiritualists is whom he calls "prematurely hostile." Hostile!—to what? Not to Spiritualism or mediums as he would have us believe, but to all that spuriously passes in its name. They want facts, and want them in such a manner that there can be "no mistake." They are deeply pained when a medium proves false and untruthful, yet no fear of the slanderous tongue deters them from giving such a just name. They do not believe the "cause" is benefited by deception, or that because they are Spiritualists they must accept every manifestation simply on its claim of being spiritual. They are the best friends mediums have. Many are themselves mediums, and so far from persecuting, they accept mediumship as the source of all spiritual knowledge.

HUDSON TUTTLE.

Berlin Heights, Ohio.

The Fallacies of a Christian Divine.

Rev. George Washburn, D. D., in replying to Mr. Sargent in the *Independent*, says:

The obvious fallacy in the reasoning of the Spiritualists is one which uneducated people do not see, and this explains the marvelous success of mediums. If we allow, for the sake of argument that there was no fraud in the experiment seen by Mr. Cook, it does not follow that it was the work of spirits. This is a pure assumption, without a particle of evidence to sustain it. It is neither scientific nor philosophical. Science knows nothing but phenomena and their observed relations. Spirits are not phenomena. Philosophy deals with causes. It recognizes unseen causes; but at the present day it is not considered philosophical any more than scientific, to imagine a spirit behind every unexplained phenomenon. Such an assumption would put an end to all investigation. We know also utterly nothing of the spirits of the departed except what we learn from revelation.

The obvious fallacy in the reasoning of Christians is in supposing that the common people 1,800 years ago were competent to infer the existence of spirits from phenomena which, to their minds, admitted of no other explanation, and that the Christian church can find in the record of these antiquated and miserably unverified experiences a "revelation" which can impart knowledge; but that the repetition of similar experiences to day in the presence of new and fresh eye-witnesses, only results in "imagining a spirit behind every unexplained phenomenon."

For instance, the writing of the law on tables of stone; supposing Moses to have written the record of the alleged event, which he did not, is no more remarkable though it might require more physical force than the writing a single sentence between two slates, both of which are held firmly in the hands of an honest and unimpeachable witness. Yet the latter will be done at any moment for the Rev. Geo. Washburn, D. D., he himself holding the two slates, and no other person touching them, in presence of either Watkins, Phillips, Slade or Mrs. Simpson. He may clean the slates previously himself, or provide his own new slates, drop in the pencil himself, clasp them together himself and hold them himself, while the writing is being done. This being so, in what way is Mr. Washburn more certain that the alleged writing on the tables of stone, which Moses did not hold while it was being done, and the story of which there are good reasons for believing was concocted 700 years after Moses's death, if any Moses ever lived, were a revelation, while the writing between slates held in Washburn's own hands, without the possibility of any human being touching the pencil, is only "an unexplained phenomenon which it is unphilosophical and unscientific to attribute to a spirit."

The fact is that the Christians have so long been talking Spiritualism without witnessing any scientific evidence of its truth, that they have become more densely materialistic and benighted than many of the Darwinian evolutionists; for the latter would freely admit that intelligent writing done between two slates, within a space to which no physical human being could get access, would prove the existence of a spirit without a form. They only wait, therefore, for the phenomenon and when they see it they become Spiritualists, as have Wallace and others.

But the Christian minister, with his reasoning powers utterly dethroned by a long course of building superstructures without evidence, has come to look upon spirit existence as a hypothesis which in its nature cannot be proved by evidence of any kind. To him the evidence that an indepdenent intelligence, can communicate to him ideas, which neither he nor the medium ever thought of, and that the communication can be made within a space so small that no creature having bodily form can act within it, only results in an unexplained phenomenon. According to this new canon of interpretation, Lazarus when restored to life by Jesus, ought to have turned upon his Lord and said, "Thanks for my new life; but you are no Lord at all. This is simply an unexplained phenomenon." Thomas, after he had seen Jesus enter a room through its solid walls, should have said, "This is not Jesus. It is only an unexplained phenomenon, which it is both unphilosophical and unscientific to pronounce to be the materialized spirit of the crucified Jesus."

Washburn should know that the only ground he has for believing there ever was a revelation, is these very unexplained phenomena.

In a better spirit, Bishop Clark (Episcopal), of Rhode Island, who is well known among his friends as acknowledging and welcoming the verity of all well attested modern spirit communications, says: "But we do want to be at rest so far as the fact that there is such a world is concerned, and it is most desirable that we should know enough about it for the proper regulation of the present life. With this knowledge we may be content. And let us be thankful for any help, let it come from whatever quarter it may, which may be of service in determining the great fact that there is a spiritual, as well as a natural life, and that the former abides after the latter is over. Theologians ought to be careful, lest they encumber the truth of our immortality with notions and theories which the man of science finds it impossible to receive; and the philosopher should be on his guard against every such prejudgment of the point at issue as will prevent him from giving due consideration to the proof by which that point is established."

The Address on "Church and State."

The address to the American people by the Provisional Association for the Secularization of the State, meets with the cordial endorsement of the daily press, so far as heard from, except the Boston *Advertiser* and Cincinnati *Gazette*, both of which commend the tone and style of the address as regards its dignity and moderation, but disapprove in part of the measures it seeks to promote. The *Inter Ocean*, generously declining to take any umbrage at the fact that the address was first published in the Chicago *Times*, comes forward in an editorial article of two columns, entitled "A Notable Address." It describes the paper as "conceived in excellent spirit," "pervaded by force and finish, courteous, calm and dignified, exhaustive, written throughout in a style worthy of the most distinguished scholars and essayists, and one which cannot fail to command public attention." The *Inter Ocean*, as a strongly Christian paper, thinks the churches more in danger of being overwhelmed by Liberalism than the State of being unduly influenced by the Church. Some of the measures urged by the address it deems to be not pressing and, perhaps, premature. To others, including that of the impartial taxation of church property, it concedes the weight of the argument. Out of the whole discussion conducted in the spirit manifested by this address, it predicts good results, and some reforms.

The Cleveland *Leader* clips from the address the entire argument against the exemption of church property from taxation, about two columns, and publishes it under a display head, as follows: "Equal Taxation—A Strong Argument in Favor of Taxing Church Property—Its exemption the Only lingering Relic of 'Church and State'—and there is no Excuse for it among American Institutions—Prominent Divines and others who Favor Church Taxation."

The *Cincinnati Commercial* in its leader contrasts the purpose of the organization with that of the one which is seeking to "have the name of God expressly recognized in the organic law, and in its triune form." It characterizes the address as of great length and ability, and devotes its space to a summary of its points and facts, especially those bearing upon the tendency of separation of religion from government to insure political peace, of abstinence from State support, to insure the highest religious activity, and of forbearance from religious taxation in any form to secure abundant support for religion.

It describes the various evils analyzed by the address as "vestiges of the theocratic principle, which must be abolished in order to complete the secularization of the State, and put all people upon a footing of absolute equality." These reviews appeared in the papers of 27th and 29th, the address having first been published on the 25th. Enough has already appeared to indicate that the daily press of the country generally will give the movement their intelligent and powerful support, now that it is no longer identified with any peculiar shade of religious or irreligious opinion.

Even the *Cincinnati Gazette*, while it objects to the number of heretics connected with the organization (a difficulty which will be remedied in part if the editor of the *Gazette* will unite in the work), admits that Bible reading in schools has ceased to be expedient, and that the taxation of church property will meet with some sympathy from religious people. The *Boston Advertiser* in a vague way thinks that some alliance of Church and State is essential to maintain morals. It has always been the belief of many excellent people that some violation of human rights is necessary to the maintenance of divine rights.

Competent persons desirous to aid the movement, in all the States, are particularly requested to send in the facts and instances, extent and nature of the religious discrimination as it now exists in their respective States, especially those bearing on exemption from taxation and religious bias in schools, verifying the truth of their assertions with great care, and presenting where possible the names of official informants through whom they can be still farther verified. This will aid the committee in preparing their future publications.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Remember! that you should renew your subscription at least ten days before it is due.

Benjamin Teasdale, Alton, Ill., an old Spiritualist, has passed to the higher life.

J. E. South requests his JOURNAL stopped, but fails to give his address.

We still have a small supply of Dr. Watson's last book, "Religion of Spiritualism," price $1.25, postage 12 cents. The 1st edition is about exhausted.

Our esteemed friend, Mrs. D. A. Eddy of Cleveland, has our thanks for a fine cabinet photograph of her husband who passed to spirit-life some time since and whose memory is cherished by thousands.

Remember! if you are in arrears, that the patience of Job is nothing to that we have exhibited, and now is the time for you to show your appreciation by setting up and renewing.

Remember! that we are sending the JOURNAL to new *trial* subscribers 12 weeks for 30 cents or 15 months for $2.80. Remember that this offer will positively be withdrawn at the end of this month.

Mrs. Maud E. Lord has urgent invitations to visit Chatsworth and other cities in Central Illinois, and also St. Louis. She expects to leave home this week for a brief visit in compliance with these invitations. She is doing a good work.

B. F. Underwood is announced to lecture at Troy, N. Y., Jan. 9th; Port Jervis, N. Y., the 11th; Chagrin Falls, O., the 13th and 14th; Alliance, O., the 16th; Beloit, O., the 17th. Afterwards he will give courses of lectures at Quincy and Galesburg, Ill., and Iowa City and Ames, Iowa.

It would seem as though Mrs. Maud E. Lord had been before the public long enough to insure her against being confounded with another, but it appears that many suppose she is Mrs. Jennie Lord Webb. Such is not the fact, neither are the two ladies related by blood or marriage.

"Scientific Basis of Spiritualism" by Epes Sargent, price $1.50, postage 12 cents. "Our Homes and Our Employments Hereafter" by Dr. Peebles, price $1.50, postage 16 cents, and Giles B. Stebbins's admirable little book, "After Dogmatic Theology, What?" price in cloth, 75 cents, in paper 50 cents, postage free. These are books which are having a rapid sale, and they merit it.

MR. A. J. KING ON ORGANIZATION.—On the second page will be found the views of an experienced Spiritualist, and they are worthy of careful consideration. Our own views are well known to our readers if they have carefully digested what we have published lately on the subject. However, we invite the fullest and frankest discussion of the subject; whether the opinions expressed accord with our own is of no moment so far as their appearance in the JOURNAL is concerned. Our object is not to advance any pet scheme, but to produce that agitation which shall eventually lead to wise and effective action. All well written, carefully prepared articles on organization will be published, if not too lengthy, in the order of their reception.

Rev. Mr. Mercer, (Swedenborgian), in a recent lecture before the Philosophical Society of Chicago, on the origin of religion, quoted Mr. Page Renouf for the assertion that so far from monotheism having developed out of polytheism, the oldest Egyptian monuments present, side by side, the symbols of polytheism and of monotheism, thus showing that the same people conceived the two faiths at the same time and entertained both of them continuously, without any other perception of their incongruity than a Christian conceives to arise in his belief in both the Trinity and Unity of God. That many Egyptian monuments may sustain this view, we neither admit nor deny: but the oldest monument in Egypt is the Great Pyramid of Cheops, and this contradicts Mr. Renouf's assertion absolutely. It contains not a symbol or mark, recognizing any religion whatever, or any God. It is strictly mathematical, meteorological and astronomical, without being astrological. It tends to show, so far as it goes, that there might have been a scientific epoch prior to our present historic period, in which theologies and mythologies of any kind cut no figure. But the oldest monument in the world utterly fails to recognize the existence of a God in any manner.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin place.

Fraternity Social Meetings every Thursday evening at 113 Livingston street.

Friday, January 7th, annual election of officers, and discussing plans for future work.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, in Latham Hall.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in this country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 420 P. O.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Measuring the Baby.

(Published by request of a little girl.)

We measured the riotous baby,
Against the cottage wall—
A lily grew at the threshold,
And the boy was just as tall!
A royal tiger lily,
With spots of purple and gold,
And a heart like a jeweled chalice,
The fragrant dew to hold.

Without, the blackbirds whistled
High up in the old roof trees,
And to and fro at the window
The red rose rocked her bees;
And the wee pink fists of the baby
Were never a moment still—
Snatching at shine and shadow
That danced on the lattice-sill.

His eyes were wide as bluebells—
His mouth like a flower unblown—
Two little bare feet, like funny white mice,
Peeped out from his snowy gown;
And we thought, with a thrill of rapture
That yet had a touch of pain,
When June rolls around with her roses,
We'll measure the boy again.

Ah me! In a darkened chamber,
With the sunshine shut away,
Through tears that fell like bitter rain,
We measured our boy to-day,
And the little bare feet that were dimpled,
And sweet as a budding rose,
Lay side by side together,
In the hush of a long repose.

Up, from the dainty pillow,
White as the risen dawn,
The fair little face lay smiling,
With the light of heaven thereon;
And the dear little hands, like rose leaves
Dropped from a rose, lay still,
Never to snatch at the sunshine
That crept to the shrouded sill.

We measured the sleeping baby,
With ribbons white as snow,
For the shining rosewood casket
That waited him below,
And out of the darkened chamber
We went, with a childless moan—
To the height of the sinless angels
Our little one has grown.

A Ghost in Connecticut.

[From the New London (Conn.) Telegram, Dec. 14.]

A gentleman of this city whose veracity is unquestioned, and who is thoroughly skeptical on the subject of visitants from the Spirit world, relates this strange experience which happened to him on the evening of Friday last. His home is on Ocean avenue, near the Great Neck road, and he had been spending the evening at a friend's residence in town. Shortly after 10 o'clock he bade his host good night, and mounted his horse, which stood tied in front of the house, for his homeward journey. As he neared the first open lot beyond Mr. Daniel Lee's place, the horse began to act strangely, and evinced an unwillingness to proceed. The night was clear and cold, and objects could be seen at a distance, standing out in relief against the bright moonlight. Looking around to discover, if possible, the cause of the animal's uneasiness, the gentleman saw, standing in an angle of the wall a few rods ahead of him, what was, apparently, the figure of a man. He urged the horse forward, ashamed of his own growing anxiety, and resolved to pay no attention to the singular actions of the man unless he he should make some hostile demonstration. As he passed the corner where the figure stood, it moved rapidly forward from the wall, and took up position beside the moving horse. No word was spoken, nor was any suspicious movement made on the part of the unknown. The rider said nothing, and for a moment or two kept his horse at a walking gait, as though oblivious of the other's presence. The singular silence of his strange companion at last proved too much for his patience, and he urged his horse into a sharp trot. The figure still kept close beside him. Thoroughly alarmed, he finally put spurs to his horse and galloped him for nearly a mile at the top of his speed. At one time he thought he had distanced his mysterious shadow, but turning to look in the other direction found him still at his side, though he had changed his position from the left to the right hand curve. "Just as the light from my kitchen window began to glimmer around the curve of the road," said the gentleman, "the spook, or whatever it was shot rapidly ahead of my galloping horse and disappeared down the road toward Elliott's beach, leaving me to stumble into the house more dead than alive. So utterly bewildered was I with this strange apparition that it was over an hour before I remembered that I had left my horse outside without opening the stable door that he might find his way into his stall himself. I took a lantern and went out immediately to put the poor beast up, and found him shivering in front of the barn, but whether from cold or fright, of course I couldn't tell." The gentleman who relates this story is above reproach in every way, and were we to tell his name the most skeptical would be shaken in their incredulity.

The Responsive Chord.

In the early spring of 1863, when the Confederate and Federal armies were confronting each other on the opposite hills of Stafford and Spotsylvania, two bands chanced one evening, at the same hour, to begin to discourse sweet music upon either bank of the river. A large crowd of the soldiers of both armies gathered to listen to the music, the friendly pickets not interfering, and soon the bands began to answer each other. First the band on the northern bank would play "Star Spangled Banner," "Hail Columbia," or some other national air, and at its conclusion the "Boys in Blue" would cheer most lustily. And the band on the southern bank would respond with "Dixie," or "Bonnie Blue Flag," or some other southern melody, and the "Boys in Grey" would attest their approbation with an "old Confederate yell." But presently one of the bands struck up, in sweet and plaintive notes, which were wafted across the Rappahannock, and caught up at once by the other band, and swelled into a grand anthem which touched every heart, "Home, Sweet Home." At the conclusion of this piece there went up a simultaneous shout from both sides of the river. Cheer after cheer, and those hills, which had so recently resounded with hostile guns, echoed and re-echoed the glad acclaim. A chord had been struck, responsive to which the hearts of enemies could beat in unison; and, on both sides of the river,

"Something down the soldier's cheek
Washed off the stains of powder."

Fraud on a Would-be Corpse.

ERIE, PA., Dec. 25.—Mr. William Carney, of this city, under a hallucination that he would die at 2 a. m. yesterday, says he had a vision last Sunday in which he was told of his approaching decease. He took to his bed, though apparently healthy and continued sinking, growing feebler as the time drew nigh. Yesterday morning he made his will, and was prepared for death by Bishop Mullen, the Catholic Prelate of the Diocese. The house was filled with people watching the result. But alas! the death prophecy turned out a fizzle. Much disappointment was manifested at the failure of the miracle, which his friends attributed to the officiousness of Judge Galbraith and Dr. Brand. They believed the will of God would have been carried out but for the cunning of the lawyer and physicians. The Judge persuaded Carney's brother to turn back the hands of the clock two hours, and the Doctor administered an opiate at midnight, which obscured mundane matters from the would-be corpse for six hours. Carney denounces the fraud practiced upon him as infamous.

Brooklyn, (N. Y.) Spiritual Fraternity.

The evening before Christmas and a severe snow storm at the same time, are not very favorable for a large attendance, but we were greatly surprised, not only at the number who met with us to-night, but also as to the character of our audience, and those who braved the snow storm were amply compensated. Our exercises commenced with the singing of "Christmas Bells" by Mr. J. T. Lillie. Mr. Lillie is not only a fine pianist, but is an exceptional, good singer, and this feature has been an added attraction to our meetings.

Mrs. S. B. Nichols read with fine eff ct a Christmas poem entitled, "The Christmas of the Old Norse King."

Mr. Lillie sang an original poem, inspired through the mediumship of his wife but a few hours before our meeting, and for which he composed the music. The title of the poem was "A Merry Christmas to All." This poem was well received and heartily applauded, and its singing was repeated at the close of our meeting. The president made a brief address appropriate to the occasion, and after another song, Mrs. J. Shepard Lillie was invited to the platform. The speaker's desk and its surroundings had been appropriately adorned with evergreens. She showed the spiritual significance of the birth of Jesus amid the cattle in the distant Judean land, and that the true significance of his birth had not been understood by the Christian world.

"The birth of Jesus," she said, "was a marked epoch in the world's history, for it foreshadowed the good time coming, proclaiming 'Peace on earth and good will to men.' At Hydesville, N. Y., in 1848, the Fox girls were instruments selected by the Spirit-world to mark another epoch in the world's history, for the church had lost its spirituality and humanity was drifting into hopeless infidelity, and both events were white stones in the world's history, for both the birth of Jesus and the advent of modern Spiritualism brought us into nearer relations to God, nearer to the angel world, and both gave us clearer glimpses of the divine love, which pervades all conditions of existence, in all worlds, planets and systems; and in the light of our faith we can see the world marching onward and upward to the rhythmic music of the ages. Jesus said, 'I go away, but I come again,' and we are in this influx of light and love from the Spirit-world his second coming, and in the universal celebration of Christmas, we see ever fresh manifestations of the Christ spirit.

"In the new dispensation we see the birth of a new era, and I look with joy upon every faithful investigator of our phenomena who shall say not, 'By a blind faith I know,' but who shall have actual knowledge of the life to come, and this invariable result should be to us a new motive for more active earnest work, for we know that in spirit Jesus is with us to-day."

Mrs. Lillie closed with a beautiful improvised poem, and after singing another Christmas song, Deacon D. M. Cole spoke and made one of his happiest speeches, saying that it was a significant fact that those who first opposed the celebration of Christmas, were the Puritans and the Liberals; but now, all alike, the rich and poor, orthodox and heterodox, united in making homes joyous and happy, and this unfolding of human love and human brotherhood brought us nearer to God and to Christ, and the central thought of Christmas was love, love to God and love to man; all of our lives are moulded by this mysterious influence. All men and women love, but no man ever saw love, and the best thought that comes with the Christmas tide is, that I am to make some one else happy; this comes down to us from the plains of Bethlehem and consecrates this time to us. Hold fast to it, for it is a protest against selfishness, and we all have too much of that.

Bro. J. B. Duff made the closing address, following out the same line of thought of previous speakers. Our meeting was very pleasant and harmonious, and every one present seemed to feel "the baptism of the spirit."

We have inaugurated social meetings, which are held every Thursday evening. The one held this week was a pleasant gathering. The one for Thursday evening January 6th, will be held at 174 Livingston street, and all Spiritualists and friends of progress are cordially invited to unite with us. Mrs. Lillie speaks every Sunday, 10:30 A. M. and 7:30 P. M., in Fraternity Hall. The morning meeting is a "Question Meeting."

S. B. NICHOLS.

467 Waverly Ave.

Report from G. H. Geer.

To the Editor of the Religio-Philosophical Journal:

The good cause is on the gain in Minnesota. We are not without a fair number of mediums. I have met with several of considerable promise, only awaiting time and opportunity to develop their power to a good degree. We also have a few speakers of worth. I will mention a few of both: Mrs. Colburn, of Champlin, is a fine trance and test medium, and inspirational speaker. She is a lady of rare attainments intellectually. It is regretted that she is unable to lecture, owing to failure of voice.

Mrs. Lepper, of Anoka, is a good magnetic and clairvoyant doctor. She is very successful and has a large practice in spite of bigoted opposition.

Mrs. Young and her eleven year old daughter, of Farmington, are rapidly developing as test mediums. The daughter is a good instrument in the hands of the spirits because she is young and can hardly be regarded as a designer in the work.

Dr. Mitchel, of Minneapolis, is a very successful clairvoyant and magnetic physician. He sustains a very enviable reputation as a man and medium.

Miss Susie Johnson is doing a good work in Minneapolis as a speaker. We owe much to her efforts for the success of our meetings in that city.

Mr. Herbert Archibald, of Long Lake, is a trance medium, and gives tests to the satisfaction of many.

A little encouragement is only wanting to give us many good mediums in Minnesota. The JOURNAL is growing in favor. Go on, Brother; you have the brains on your side, and that in the service of justice and truth is enough to cheer one on.

G. H. GEER.

Farmington, Minn.

Development.

Men have a common origin. The products of the same vital form are subject to the same laws of growth, differing only in their social position and degrees of mental and spiritual development. In one thing they are alike. All have thoughts, inclinations and aspirations towards higher and more refined conditions. The immortal spirit whose continual identity has been determined by the fiat of eternal law, is ever proclaiming that its abode with gross materiality is temporary, but necessary, to enable it to fulfil the use and accomplish the end for which it was designed.

The mode of development appears to be crude and harsh, but natural laws are perfect in themselves. So far as this planet is concerned, perhaps they have not had sufficient time in their operations to bring the constituent elements of human organization into those highly refined and harmonious conditions and advancement, to produce fully matured manhood. However we may regard the progressive activities of our surroundings, these inscrutable exertions of nature are necessary, in fact, indispensable, for by them, she not only effects renovation from decay, but keeps up continuous tendencies towards a fixed state, when mutability will cease, and life will be an uninterrupted, perfect happiness—the grand finale, the destiny of all! LEANDER.

Materialization.

We challenge any one in Worthington to show finer lace curtains than those which adorn the front windows of the *Advance* office on these frosty mornings. There are twenty-five large panes of glass composing the front, and every morning they are covered with lace-work beyond the reach of any human skill, and giving us a vivid idea of the fineness of that invisible world of which we hear so much. For this lace-work is a daily materialization. Out of invisible elements, these beautiful fabrics take form, remain with us till the light of the sun comes around, when they dematerialize, only to materialize again in new and beautiful forms the next night. This affords us a striking analogy from which we can see the reasonableness of the claim that our spirit friends, invisible to us, can weave about them, out of invisible elements, such forms and garments as render them visible to the natural eye and sensible to the natural touch.—*Worthington Advance.*

Tests of Spirit Presence and Power.

To the Editor of the Religio-Philosophical Journal:

Having been a constant reader of your paper for many months; and noticing a variety of experiences of people with mediums, I thought it might not be out of place for me to give a short account of one of many of mine. Learning last Summer that Mrs. Lowe was a medium for the manifestation of independent spirit voices, ballot test and other phenomena, and that she was making a tour of Puget Sound, stopping at all the towns on its border, we invited her to make our house her home during her stay in our village. She was our guest on two occasions, about a week each. During her visits she gave several lectures, and one ballot-test séance in Masonic Hall which were all well attended and quite satisfactory. The ballot test was the topic of conversation for many days.

Mrs. Lowe also held several dark circles, both private and public, at our house. On one occasion she was encased in a tarlatan sack, by a committee of skeptics. After first examining the sack and placing her in it, they tied it with a string, sealed and stamped the knot, after which they placed her in a chair within the circle. Notwithstanding all these precautions, in less than five minutes after she took her seat, a guitar and bell were floating in space above our heads, the bell ringing and the guitar playing; distinct voices were also heard during the wonderful performance.

To me, the clear, strong voices of those purporting to have passed the mystic river, were far the most interesting. Several gave name, age, date of death, place and cause. There were several voices that sang most beautifully, both male and female. Taken altogether I think Mrs. Lowe's séances have done more to arouse thought upon Spiritualism and kindred subjects in this town, than all previous demonstrations or lectures. Of course, we find those who neither saw or heard Mrs. Lowe—they cry humbug!

I believe that honest intelligent mediums should be encouraged by all who feel an interest in the cause of liberal Spiritualism. From the acquaintance I have had with Mrs. Lowe, I believe her to be an honest, intelligent lady.

C. T. FAY.

Steilacoom, W. T.

A League for Defense.

To the Editor of the Religio-Philosophical Journal:

Having read the able article of Alexander Wilder, in number 16 of the JOURNAL, I deem it my duty to venture far enough before the public, to just offer a suggestion to the magnetic healers of the United States with reference to effecting a defense against the common enemy of our cause. It seems evident that it is only a question of time when we shall be suppressed unless there is some organized plan of defense gotten up. Now, I would suggest that we form a League. Let some competent person get up a suitable form, and each one interested subscribe any sum, (from $10 up), upon which he is willing to pay a tax levied *pro rata* after the sums so subscribed shall aggregate $100,000, or more if thought best. When this League is once accomplished, let the healers go right along with their regular business, and the first one that draws the fire of the enemy, let him carry the case to the Supreme court of the United States, and have a decision for the whole country. Levy a tax upon those thus bound together, sufficient to pay the expense. All who are magnetic healers or clairvoyant physicians, also all who have been benefited by them, should join hands in the common defense. Prepare for war in time of peace.

W. H. ALLIS.

Plimpton, O.

A Spiritualist's Will.

Some time since Gen. John Alfred Hazard, of Newport, Rhode Island, died and . . . left the bulk of his estate, amounting to about $250,000, to the Newport Hospital. He made a few other bequests, but totally ignored his wife's relatives. His wife, who inherited a fortune from her family, immediately after the will was probated, took steps to have it set aside, on the ground that her husband was insane. He was a Spiritualist and sometimes acted strangely. The trial commenced last Monday and ended yesterday evening, the jury bringing in a verdict sustaining the will. The facts were brought out during the trial that the General shot his son's pony, set fire to his dwelling, turned his family out of doors at night, chopped up the silver forks into small pieces and put them into a safe, and mysteriously disappeared at times while in Europe with his family. A negro servant, who was shot in the leg by Mrs. Hazard, under the impression that he intended to assault her, was remembered in the General's will to the tune of $5,000.—*Pittsburgh Gazette.*

Miss May Shaw.

The Worthington (Minn.) *Advocate* speaks as follows of Miss May Shaw, who lately passed to spirit-life in this city:

Miss Shaw was by far the best test medium we ever met. In giving names she was simply wonderful, and we date our first decided step from the lowlands of orthodoxy to the high tablelands of Spiritualism to a single two hour's sitting with this remarkable medium in March, 1876. That is, the wonderful evidence of actual spirit-presence and manifestation received through the mediumship of May Shaw, was the turning point in our investigation. Before that we had resorted to mind reading, jugglery, etc., as a possible explanation of spiritualistic phenomena, but after the tests received through her mediumship, we felt compelled to admit that we had held, as Tennyson says, "an hour's communion with the dead."

Thanks from a Highly Gifted Medium and Lecturer.

Mrs. E. L. Watson, whose name is synonymous with all that is good, true and beautiful in Spiritualism, writes us from San José, Cal., under date of Dec. 19th, as follows:....I have long felt like thanking you for your careful weighing of facts bearing upon the philosophy of Spiritualism....

"A High and Noble Position."

The JOURNAL has taken a high and noble position in exposing fraud, deception and charlatanism in the principles it advocates, and will always uphold and befriend the good and true.—*Rock County (Wis.) Recorder, Nov. 19th, 1880.*

G. H. Geer, writing from Minneapolis, Minn., says: The good cause is on the gain. I hope you may receive a great addition to your subscription list, for I consider the JOURNAL is freighted with glorious thoughts. Words of commendation respecting your paper and its present course, are not unfrequent. Miss S. M. Johnson is doing a good work in this city.

J. D. McLin writes: I am taking quite a number of papers, but the JOURNAL surpasses them all for general information. It is unquestionably without a rival in its line. There is no mistake in the ring of its metal, and it should have the support of every liberal thinker, as well as every Spiritualist in America.

A. Blanchard, Clerk of District Court, New Ulm, Minn., in remitting $3, says: The JOURNAL has done more to make people respect Spiritualism, than all other papers and books that have ever been printed, and you need have no fears but that you will come out ahead yet.

H. C. Shull writes: The JOURNAL is truly a source of comfort and joy to us. I am glad you dare to defend what you believe to be truth, regardless of results. The world in the future will have no use for hypocrites and deceivers.

James Methven writes: The free and untrammeled sentiments of the JOURNAL suits me exactly. I would not exchange it for any other paper in existence.

Jessee H. Butler writes as follows from Los Angeles, Cal.: I know of some beautiful places in our lovely climate; if any persons wish the same, let them write to me.

C. Ellsworth writes: The JOURNAL grows bright and better as I near the ever green shore.

H. Fisher, of Bement, Ill., writes: During the literary exercises at the public school in this village one day last month, the Principal of the school at the instigation of a Campbellite priest, caused the reading of an article in the *Christian Advocate*, which purported to give an account of Waite's exposé of Spiritualism; and in commenting thereon referred in sarcastic and derogatory terms to Spiritualists and Spiritualism, indirectly singling out from among his scholars the children of Spiritualists, and subjecting them to the jeer of the other scholars, who are supposed to have been begotten by orthodox parents. Is there no remedy for this species of bigotry and intolerance which prevails in our common schools? Or must Spiritualists and liberal people patiently submit to the insults of any ill-bred fanatic that a board of orthodox directors may employ? This matter should be agitated until legislation prohibits, under severe penalties, these blackguard assaults by fanatical teachers upon the children of those who differ with them in religious belief.

Our correspondent should demand now that equal publicity be given to the JOURNAL's late editorial upon Mr. Waite. We do not believe the good people of Bement whatever may be their religious views, will uphold or sanction the conduct of the school teacher when the subject is properly brought to their attention.

E. F. Johnston writes: We can in a small measure, understand what you must have suffered for the love of truth and humanity; how you have in silence, borne the sins of another through the misrepresentations of the vicious and ignorant. But those "spirits in prison" can never know how gloriously easy it is to suffer for those you love and for sweet conscience's sake, nor can they sense the exaltation of self-respect, till they are "born again." Our dear friend and brother, allow us to express a little of the gratitude and appreciation we hold for you, for in the time of our direst need you rose up, and in clear, ringing tones voiced our smothered demands for justice, purity and truth, on mortal and immortal life. In taking control of the RELIGIO PHILOSOPHICAL JOURNAL, you furnished us a truthful, fearless medium; and well we know that from all pure and just demands the JOURNAL has never wavered.

O. W. Barnard writes: I wish to say through the JOURNAL that I regard the discourse delivered by A. B. French at Paw Paw, Mich., the 13th ult., as the most remarkable I ever read. I have read it and re-read it, and every time find new power and beauty in it—the most comprehensive and far reaching ideas clothed in the most beautiful and poetical language—it is worthy of being printed in gilt letters and hung in every library for study and admiration. I desire to call the particular attention of every reader of the JOURNAL to this able and splendid essay.

D. S. Stewart writes: We think the JOURNAL a grand literary sheet. It cannot fail to meet the wants of a progressive people. It is the disseminator of a spirit of philosophy whose basis is as broad as nature, and as philosophical as truth. We like its bold recusant character. Spiritualism is self sustainable. It needs no pomp, priest or crown. It is iconoclastic, yet a benefactor for humanity. Hold the olive branch to humanity. It is a mirror that reflects to us the homes of our loved ones on the ever green shore.

W. C. Piggott writes: I like the bold, fearless manner in which you advocate the truth, and nothing but the truth; heed not the snarling curs who, like barking hounds, have no bite. We want more of the unadulterated truth—that which will stand the sunlight of reason, and the best of common sense. You can count on the undersigned as one of the crew who will make the voyage in the good ship "Truth," with the RELIGIO-PHILOSOPHICAL JOURNAL flying as our ensign.

C. A. Simpson writes: The JOURNAL has my hearty sympathy in its free and fearless treatment of all questions. It more especially pleases me because of your determination to advocate Spiritualism from a standpoint of demonstrable facts or a scientific basis, rather than favor theoretical speculation and "ipse dixits." I know of no journal in the field of free thought, with which I am so much in sympathy as this.

W. J. Higgins writes: Every spare moment I have I put in my time in reading the JOURNAL. I consider it one of the best papers in the Union. Go on, Brother Bundy; I will do all I can for you. May you be blessed in your good and noble work.

Mrs. M. C. Northrup writes: I respect the JOURNAL and agree with it. It has been a source of comfort and knowledge to me in lonely hours for the past few years.

W. S. Wood writes: While in Chicago I had two sittings with Mrs. Simpson, 24 Ogden avenue, and can truly say she is one of the best test mediums I ever met.

N. J. Rice writes: I have been a subscriber to the JOURNAL eleven years, and it sheds about all the spiritual light I get, and I cannot afford to do without it.

The RELIGIO-PHILOSOPHICAL JOURNAL is ably conducted by the publisher, Mr. Bundy. It has a large corps of learned contributors and stands in the front rank as an exponent of liberal and spiritualistic thought....—*Journal, Kirksville, Mo., Nov. 18th.*

Notes and Extracts.

Every faculty of the human brain has a specified bearing and influence upon every other faculty.

It has been said that dead men tell no tales, but that is not a fact because there are no dead, in the sense in which the term is used.

Spiritualism differs from all other religions in not having any creed to subscribe to. It has no mythical representative at the throne of infinite intelligence.

That we ought to do an action is of itself a sufficient and ultimate answer to the questions, *Why* we should do it? how are we obliged to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible.—*Whewell.*

In the ritual buried with the ancient Egyptian mummies occurs this sentence, put into the mouth of the dead as he appears before Osiris and the forty-two assessors of the dead—"I have given food to the hungry, drink to the thirsty and clothes to the naked."

The question is often asked, what good is Spiritualism doing. We answer, if it removes one error and replaces it with a truth, it is a blessing, but it has done more than this—it has exposed a whole system of errors, and awakened a world from slumber into active life.

The simple precept, seek the truth, respect the truth, speak the truth, and live the truth, is one without which no character can be perfect; and it is one which will make a character for a man, though he never read a line of theology, never listened to a single sermon, never entered the portals of a church.—*G. J. Holyoke.*

Chaplain Stoecker's crusade against the Hebrews seems to be losing ground in Germany. His petition against the Jews has given rise to a strong protest from several German municipalities. The heads of the people of these municipalities seem to be level and their hearts in the right place.

Many a man, if he had been sheltered from childhood from the bleak winds of adversity, and mild and enlivening gales had played on his brow, would have afforded an example of truth and generosity and honor, who now, from the stress of temptation, has sunk into meanness and lying and robbery and outrage.—*W. Godwin's Essays.*

The Faith Prayer Cure mission of Springfield, Mass., anoints with oil as well as prayer. The anointing consists simply in dipping the finger in oil and placing it on the forehead of the patient, and the sisters find their authority for this in James v., 14 and 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Other passages also confirm their belief in the healing power of faithful prayer.

The new must e'en supplant the old,
As time's increasing current flows,
Only new beauties to unfold
And brighter glories to unroll.
For every crumbling altar stone
That falls upon the way of time
Eternal wisdom hath o'erthrown
To build a temple more sublime.

Man differs from a life less body or a brute in this: That it is not with the present moment alone that he has to deal; for the brute, the past, when gone, is clean gone forever, and the future, before it approaches, is as if it were never to be. Man, by his recollection, makes the past a part of the present, and his pre-knowledge adds the future thereto, thus uniting the three in one.—*Draper's Intellectual Development of Europe.*

It is the man who has seen nothing of life who is intolerant of his fellow men. Misanthropical people have, in most cases, been made misanthropes by hoping too much. But go on thinking the best you can of mankind; working the most you can for them; never scolding them because they will not be wise your way; and even then be sure that, think as gently and lovingly as you can, you have dealt but a scant measure of tolerance to your fellowman.—*Arthur Helps.*

"Two ragged urchins stood one day
Beside the great church door,
And watched the folks in rich array
From out the temple pour.

"'My eye! but ain't they tony though!
And don't they sport the dress!
What be they, Joe?' 'Oh, I dunno—
They're Christian folks, I guess.'

"'They be! Then, if we had the cash,
And nothing else to do,
And washed, and dressed, and cut a dash—
Should we be Christians too?'"

The excitement in religious circles in Scotland in regard to the coming trial of Prof. Robertson Smith for heresy, is at boiling point. The Professor, who has over two hundred of his fellow-ministers with him, is bravely fighting his battle, and is not in a mood to give up. He declares that his accusers have shown not only bitter enmity, but lack of scholarship, and ignorance of things with which every clergyman ought to be acquainted. He sometimes loses his temper in debate, and calls his accusers hard names, which is not to be wondered at considering the provocation he has had. He insists that he is a believer in divine revelation as given in the Bible, and that some of his accusers are condemned out of their own mouths as being guilty of heterodoxy. Take it altogether, the controversy has become as tangled a thing as any which has ever agitated any of the Scotch churches. A recent presbyterian meeting discussing the subject sat for seven hours.

Go where we will—east, west, north or south—communion between the two worlds, through mediums, is the normal status of mankind, not only among the aborigines of America, but of Africa, Australia and New Zealand; while the Hindoos and four add five hundred million Buddhists are all Spiritualists. Our own Scriptures, that civilization professes to believe, are Spiritualism from the beginning to the end. The Old Testament commences with accounts of special communion between the two worlds, so does the New. Moses, one of the most powerful of mediums, seems to have put down mediumship in others in order, by good policy, to keep it in his own strong hands. But Spiritualism was always a part of the Jewish religion. Saul only went to the Witch of Endor, because on this occasion his orthodox mediums answered him "Neither by dreams, nor by Urim, nor by prophets," as they had hitherto been accustomed to answer him.

There is an institution called the "Faith Home" in Springfield, Mass. It is a hospital where Faith is the only medicine, and it is claimed that miracles of cure are wrought upon those who furnish their own physic. According to some accounts the Faith Home is quite as successful, if not more so, than the pool of Bethesda of old, or the Hot Springs and other healing waters of modern times. During the past year it is claimed that the Faith Home has cured eighteen patients, all who applied and believed in the treatment. One, however, left before the presiding sisters of Faith pronounced the cure complete, and she died. One other could not assist in making a perfect restoration to health because she had been bedridden for many years and could not furnish faith enough to believe a cure in her case possible. She was only benefited according to her faith and reached the point of improvement. These sisters of Faith believe that the same power is given to them to heal the sick without medicine as that possessed by the apostles according to the records of their acts.

The belief that there must be expiation before a sin can be forgiven, is not found in humanity. The mother forgives her child without any expiation. The doctrine of vicarious atonement is not found in humanity. The statement that the sins of the father descend to the son, is not true. Nature is not as bad as its creeds. I am asked, is there no God in nature? Is there no power above ourselves? and I answer, yes there is a God in nature, a Divine Parent, but nowhere discoverable, except in the spirit of humanity. The ancient images are falling from many a hon ch ld shrine. They could not do the work of humanity. The other day, we heard of the image of the Holy Virgin on a church wall, in Ireland. This heavenly visitor did not bring one loaf to feed a suffering Irish family—she left that for the Americans. For want of the sympathy and the gold lavished on the idols of religions, millions are now finding this world a hell. The religion of humanity represents every bird that ever sang to its mate in the wild forests. It is the holy mother—the great Madonna. It has not the disadvantage of being some new sect. I believe it to be the only religion that does exist. Christ represented the religion of humanity, no matter what he taught; Christianity has a book containing many cruelties. When the Christians speak of God becoming man, then, we say, let him be a real man.—*Moncure D. Conway.*

Religion of Spiritualism.

Mr. J. Murray Case writes Dr. Samuel Watson the following letter: Please accept thanks for your book "Religion of Spiritualism." I have read it with much interest. I treasure it more for the spirit of Christianity it teaches, than for the phenomenal tests, yet these tests and communications are necessary to those who have never witnessed them, in order to stimulate investigation.

Your book will go largely into the hands of those who have never investigated Spiritualism, but have been educated in the various theological schools of thought. Embracing, as it does, a defense of Christianity in its pure primitive form, and presenting evidence of phenomena in our own day corresponding to those recorded in our Bible, it becomes at once, a most powerful instrument to lead those in darkness into the light of pure Spiritualism, and to exercise a modifying influence upon those who have drifted into extremes and become in a measure anti-christian.

Your book will perform a good work in its tendency to bring together these extremes, and the formation of one universal church with no creed but *to do good*. The signs of the times all point in this direction. Our spiritual journals are less anti-christian than ever before. The character and teachings of Christ are held in higher esteem. The old Bible is not ridiculed so much. The Christian spirit among Spiritualists, especially the leading minds, is taking deep root. The iconoclastic work is nearly all done, and the hearts of our people are becoming warmed up so that they feel the necessity of a pure religion, and many feel that the pattern which Christ has given us, can never be improved upon; all this while the church is gradually, but surely, moving upwards to the plain occupied by you as taught in your book. In all this I seem to realize that the day is near at hand when all men may worship under the shadow of one roof. Your book is an inspired instrument, prepared under the wise guidance of angels, to assist in bringing about this glorious result.

A humorous old gentleman meeting a young Calvanistic minister, was informed that he would never reach heaven unless he was born again. "I have experienced that change," added the Calvinist, "and now feel no anxiety." "And so you have been born again?" said his companion, musingly. "Yes, I trust I have." "Well," said the old gentleman, eyeing him rather attentively, "I don't think it would hurt you, young man, to be born once more."

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While producing this work of 482 pages, its author obtained by reading the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that its origin [illegible] the same; and found also that [illegible] Witchcraft historians, lacking or shutting off to-day's light, have misread, or mistakenly used a vast amount of important historic facts, and have done their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, [illegible] in this book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there. In this interesting and instructive work, has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that enables us to reject the false and misleading [illegible] by the four Mathers, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the last battle-field on which the Witchcraft Devil was slain, and by his opponents he is to be called [illegible]. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's paternity became then revealed, and never since has such a devil invaded any part of Christendom.

The work is worthy of general perusal.

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bLa Crosse and Winona	[illegible] a m	[illegible] p m
bLa Crosse and Minnesota	[illegible] p m	7:00 a m
bWinona and Central Dakota	[illegible] a m	[illegible] p m
bWinona and Central Dakota	[illegible] p m	[illegible] a m
aLake Geneva Express	4:15 p m	10:30 a m
aLake Geneva	4:15 p m	[illegible] a m
bFond du Lac, via Janesville	4:45 p m	[illegible] a m

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10:00 a m†	Davenport and Peoria Express	[illegible] p m
12:30 p m†	Council Bluffs Fast Express	[illegible] p m
12:30 p m†	Kansas City, Leavenworth and Atchison Fast Express	[illegible] p m
5:00 p m†	Peru Accommodation	[illegible] a m
10:00 p m‡	Council Bluffs Night Express	[illegible] a m
[illegible] p m††	Kansas City, Leavenworth and Atchison Night Express	[illegible] a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m	Accommodation	[illegible] a m
8:30 a m	Accommodation	7:45 a m
[illegible] p m	Accommodation	[illegible] a m
4:15 p m	Accommodation	[illegible] p m
6:00 p m	Accommodation	[illegible] p m
6:20 p m	Accommodation	[illegible] p m
11:30 p m	Accommodation	[illegible] p m
1:05 p m	Accommodation	[illegible] a m

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9:00 p m†	Kansas City Night Express	7:00 a m
9:00 a m*	Mobile and New Orleans Express	7:30 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	3:30 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
[illegible] a m	Pekin and Peoria Express	[illegible] p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:30 p m
5:00 p m*	Joliet and Dwight Accommodation	[illegible] a m

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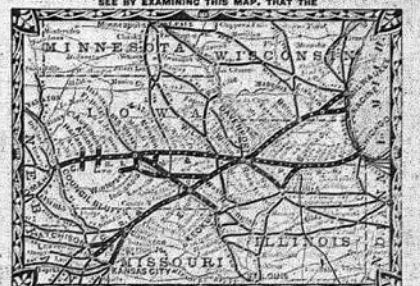
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CONTENTS.

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DAVIS'S "NATURE'S DIVINE REVELATIONS" IN QUESTION.

Fishbough the "Scribe" to Peebles the Pilgrim, Returns the Greetings of "Peace and Good Will."

To the Editor of the Religio-Philosophical Journal:

I have read and pondered your kind letter contained in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec. 18th, 1880, and with permission of the editor I will endeavor to return a suitable response. The special matter which you bring to my attention, is the statement of Mr. Davis, which you truly pronounce erroneous and unhistorical, concerning the proceedings of the Council of Nice, and its alleged rabble of "ferocious bishops," in fixing upon the books which should thereafter be received by the Christian church as composing the Bible. You inform me that for this and other historical and archæological errors in "Nature's Divine Revelations," with their injurious consequences, I am held "largely responsible" by many persons "in this and other lands." As reasons why I am thus held, you cite the "youth of Mr. Davis at the time these clairvoyant communications were given," his non-acquaintance with ecclesiastical history at that time, and the fact that he never claimed to be infallible; and you then proceed to ask me this question:

"Inasmuch as you often modified, transposed and otherwise corrected and revised these seemingly disconnected and disjointed revelations, making them readable for the public, why did you not erase or correct those paragraphs relating to the Council of Nice, and the alleged Bible manufacturing business of those bishops?"

Perhaps I ought, in justice to Mr. Davis's book, to say that this question may seem to imply a little more than is quite true. I "modified," "corrected" and "revised" the dictations of Mr. D. only in respect to his grammar, and to his often obscure, involved and verbally incorrect sentences; being always exceedingly scrupulous to preserve the *idea* of the clairvoyant, and that, too, as nearly as possible, in the aspect in which it fell from his lips, whether I believed it or not; and therein, too, consisted an amount of labor, sometimes exceedingly brain-racking, for which I never expected to receive due credit. Had I gone farther than this, I would have taken a responsibility for which I could not have felt warranted, and in that case the book could not have been considered exclusively Mr. Davis's, but partly my own. The questions concerning the "youth" of Mr. Davis, his ignorance of ecclesiastical history, and his personal fallibility or infallibility, were questions which I felt I had no right to entertain as guides in the performance of the duty assigned me—leaving the responsibility for the truth or error of the matter dictated, to that invisible source of intelligence by which I felt that Mr. D. was prompted.

And yet I do not know that I ought to acquit myself entirely from blame respecting this statement about the Council of Nice. If it be *said* that I *ought* to have *known* that the statement was entirely untrue, and that, thus knowing, I should at least have submitted the case to Mr. Davis for correction, I waive all direct defence, and simply content myself with the following explanations:

At that time I was yet a young man, and had read ecclesiastical history only by a skimming process—merely to ascertain the *general drift* of the story of the Christian church, seeking *particular* information only on those points which most interested me. Had I been asked about the Arian Controversy, or the origin of the Nicene Creed, I could have told something, perhaps, about the acts of the Council of Nice; but then, again, if I had been asked if these were the *only* matters considered by that body, I would probably have answered, "I think not." I know, from conversations which I had had, years before, with a certain religious skeptic, that there was an impression in some minds that the said council had something to do in fixing the canon of the scriptures. I knew not whence this impression originated, but now see that it most probably came from the story, quoted in Taylor's "Diagesis," from Pappus, to the effect that the Council of Nice, desiring to know which of the books extant that purported to be sacred, were divinely sanctioned, placed them all under the communion table, and prayed that those which were to form the sacred canon should rise, without the contact of visible hands, and place themselves upon the table, while the others should remain beneath—which thing, it is said, accordingly happened. But this story is, in its very nature, transparently a falsehood, believed by nobody, and it cannot consistently be cited in corroboration of Davis's statement, which is so totally different in every particular.

Another thing: Much less was known at that time, concerning clairvoyance and Spiritualism than at present. And my Universalian theological education then disinclined me to believe that falsehoods, or any other species of evil, or even *mistakes* concerning the truth, would be likely to come from the spiritual world in case of an opening of communion with this world. And as Davis had already shown the astounding ability to quote accurately from the Bible, in some instances giving even chapter and verse, I think my case is worthy of commiseration rather than condemnation in falling under the "strong delusion" of believing that this story of the Council of Nice, so positively and circumstantially affirmed, and several times repeated, was literally true as it fell from the lips of the clairvoyant. And so in the simplicity of an unsuspecting mind and heart, and the greenness of innocent ignorance, I published the account just as I received it; and now I ask a candid and charitable re-judgment of the case as to where the chief if not the only responsibility rests, if, indeed, any one can guess where it does rest.

I will now proceed to note a few items in the history of the outcome of this matter: Some two or three months after Mr. Davis's book was published, I met my amiable and learned friend, Prof. Geo. Bush, who said to me: "Mr. Fishbough, there surely must be some mistake in the statement of your friend Davis concerning the proceedings of the Council of Nice. It struck me as a strange story when I first read it, and I have since searched all the records of the council that I can find, in different languages, and I find nothing but proofs of the impossibility that any such proceedings as Davis related could have taken place." This statement put me, too, on the line of investigation; and on opening Mosheim's Eccl. Hist., with Murdock's learned and apparently exhaustive notes, at Century iv., part ii., chap. v., and onward, I soon found evidence clear as history could make it (confirmed by all other records subsequently examined), that the *sole purpose* of the convocation of the Council of Nice, was to try Arius, a presbyter of Alexandria, for alleged heretical opinions concerning Jesus Christ, and that its whole proceedings centered on that object, and drawing up the Nicene Creed to define the faith of the church on that question. There were, however, about twenty, or as some define them, twenty-two, other canons subsequently passed, relating to minor and purely incidental subjects, all of which could here be specified if space permitted, but *none* of them relating to the books that should constitute the Bible.

The cavil as to the "obscurity" of the history of the Council of Nice avails nothing in weakening this statement, as the only "obscurity" there is, relates to the month and day of the month when it first met, "whether it was the 13th of the kalends of June or July; that is the 20th of May or the 19th of June," while says Murdock, all agree that it closed on the Emperor's Vicennalia, in July of that year (325). Indeed, so far from its history being obscure or doubtful, it is of all the early ecclesiastical councils the most conspicuous, and its acts the most certain, made so by the Arian controversy of which it was practically the initiament, and which continued to disturb the church for centuries after.

Thus was I brought to confront the demonstrative proof, that Davis's positive and repeated statements concerning the acts of this council, were absolutely erroneous. What could I do? The poor sleeping boy had doubtless then never even so much as heard of a Council of Nice while in his normal state, and I could not accuse *him* personally of a gross and wicked fabrication. Whence, then, proceeded the story? My Ballou-ite no-hell-ism forbade me to suppose that it came from the Spirit-world, where I imagined that all was holiness and happiness, and where there could not be any falsifying or otherwise wicked spirits. I felt that there was a deep mystery hanging over this affair, which I could not then pretend to solve; but I could not suppress in my mind a secret and imperceptibly growing suspicion that *all other* statements of my beloved clairvoyant that were not in some way verifiable, might possibly yet have to be placed in the same category with this aggravating statement which my unfortunate pen had been made the instrument of inflicting upon the reading public to which I had so sincerely desired to show nothing but the truth.

All this, together with other things which I will not now mention, proved a sufficient cause for the initiament of that train of "sober second thought" and investigation which finally led to an almost entire change in my original estimate of Mr. Davis's interior qualifications, and the value of his works. I will not here stop to sketch the steps of my gradual divergence from Davis.

I will only say, for the present, that the process of tearing myself away from him, was like tearing out the fibres that were most closely worn around my heart. I feel that I shall give hereafter a sketch of this journey of divergence, with its causes, which *were not*, as Mr Davis unjustly supposes, a recurrence of my overpowering hereditary or educational prejudices. But we are now engaged with this Council of Nice business, and will pursue it a little further:

After the phenomena of Spiritualism had been more formally introduced to the world, and the early Spiritualist conferences and other meetings became established, it was my fate to hear, now and then, references by speakers to the Council of Nice, its "ferocious bishops," and the action they took in forming the Bible—the speakers always referring to Davis when asked for authority. But while I found little difficulty in silencing, for the time being, the asseverations of these orators by statements rebutting both them and Davis, a strong prejudice against me soon developed itself in the minds of many persons who erroneously imagined that I was becoming unjust to the friend whom I had so faithfully served, and was taking the "back track" towards the old theological "flesh pots;" and my words and arguments were seemingly without permanent influence. And so, in the hope of securing that candid investigation and correction of the Council of Nice story which my overt challenge had failed to bring about, I addressed an anonymous note to Messrs. Partridge and Brittan, publishers of the *Spiritual Telegraph*, which was inserted in that journal of Sept. 22nd, 1855. In that note, after recapitulating the main points in the story as related by Spiritualists without mentioning Davis, I say:

"If you will kindly indulge me in the occupancy of a nook in your valuable columns, I wish to respectfully inquire of yourselves, or any of your numerous and intelligent correspondents, '*Where may we find the historical records of any such action concerning the books of the Bible as is here asserted to have been taken by the Council of Nice?*' Of course, events so important in their bearings as those here referred to appear to be, should not be without some substantial foundation, and if they are true, they should be distinctly proven to the world.' An early answer, therefore, to the above inquiry will much gratify.

Yours, etc., A TRUTH SEEKER."

To this Mr. Brittan answered by the following appended note:

"We have heard the affirmation or intimation to which 'A Truth Seeker' refers, from various quarters, but we have never yet been able to verify its truth by reference to any authentic history.—ED."

This note brought out another, signed "A. W. Benton," of Fulton Ill., published in the *Telegraph* of Nov. 3rd, 1855, in which the writer says:

........"I would briefly say that the only place, or rather the first place I ever saw the assertion, was in A. J. Davis's 'Divine Revelations,' pp. 541 and 548, where you will find the following words: [Then follows the quotation.]........My opportunity for consulting ecclesiastical history being very limited, I would call on Mr. Davis, through the *Telegraph*, to substantiate that part of his 'Revelations.'"

Instead of *personally* answering this note, as one might have thought Mr. Davis would have felt it his duty to do, he delegates that duty to his wife "Mary," who, in *Telegraph* Nov. 10th, 1855, acquits herself as well as could have been expected, in a letter too long for full insertion here, but of which I copy the following as the only passages which seem to be directly relevant—omitting the writer's vaguely general allusion to the pious lies and frauds of the church at those times as having no necessary bearing upon the point:

"A. W. BENTON—RESPECTED FRIEND: In the *Telegraph* of Nov. 3rd, you call on Mr. Davis to substantiate that part of 'Nature's Divine Revelations' which refers to the Nicene Council, etc. As his spirit is absorbed just now in the investigation of another subject, I will take the liberty to respond to your inquiries. In the first place, allow me to premise, that those acquainted with the spiritual experience of Mr. Davis are well aware that *his own perceptions of historical facts and philosophical principles, are to him sufficient authority.* [The italicising is my own.]........ In the second place, the proceedings of the Council of Nice, are, like all events in the ancient history of the church, veiled in obscurity. Indeed a strong desire seemed to prevail with Eusebius and others who were present, to conceal its details from the world, or at least to clothe the whole affair in the garb of mystery. [The proofs of this assertion are unfortunately omitted.]........ But while so much doubt attends our investigations in the misty labyrinths of ecclesiasticism, many things seem to point out the Nicene Council as the one whose decisions were most authoritative respecting the 'inspired books.' The catalogue of Eusebius, who was the most learned and influential among the attendant bishops, was exactly the same with the modern one, as was that also of Athanasius who was his cotemporary. [And so were the catalogues of several of the Ante-Nicene fathers.]........ Thus you see, Friend Benton, how flimsy is the foundation on which is based the faith of orthodoxy in the plenary inspiration of the Bible; and also that while there is much in the ancient records tending to corroborate the recital to which you refer, in 'Nature's Divine Revelations,' there is at least no testimony in all those ecclesiastical writings by which that statement can be disproved.

Yours for the truth, MARY F. DAVIS."

To those who have carefully read up the history of the Council of Nice, and who know the purpose, and the *only* purpose, for which it was convoked, it will be sufficient for us to pass the plea contained in these extracts without one word of reply.

The matter, then, stands thus: 1st. I wrote and published from the lips of Mr. Davis, this account of the origin of the collection of books which he calls "excellent soft bark" for these reasons: because my office was simply that of an amanuensis and editor, and not that of a critic; and because I believed at that time, that there must be some truth in the account, knowing that D's clairvoyant perceptions had proved correct in other instances. 2d. As soon as I found that the story was untrue, and came to a little better understanding of D's clairvoyant powers, I endeavored to correct it through such channels as were then open to me. 3rd. As the early Spiritualist journals were reluctant to give me such full freedom of their columns as I needed to correct, over my own name, the errors of Mr. Davis on this and other subjects; and as unkind epithets were already being pretty freely showered upon me from certain quarters, for no other reason than that of my obedience to a light which I found to be higher than Mr. Davis—I endeavored, and succeeded, by the little stratagem of my *anonymous* note of inquiry, in turning up this story, for the time being, to the sunlight, and developing the only *definite* ground on which Mr. Davis even then rested it, as consisting in "his own [clairvoyant] perceptions of historical facts and philosophical principles," which, as expressed through his wife, "are to *him* sufficient authority." I am not aware that Mr. D. has, from that time to this either retracted this story or proved it on any other ground than that of his clairvoyance. If the infallibility of this on the one hand, and the implied mendacity of history on the other, should be brought under serious discussion, I shall probably have some other facts to state concerning Mr. Davis's clairvoyance as *sometimes* displayed; but I have no thought that either he or any of his disciples will be anxious to embark in such a discussion.

Thus, Bro. Peebles, do I again wash my hands of this whole business, perhaps for the twentieth time. I know not what more I can do to free myself from the apparent responsibility of this story, and the injury it has inflicted upon many minds and hearts, unless it be by giving a little farther insight into Mr. Davis's "superior states," and the sources of his impressions as deduced principally from his own sayings and experiences. In the spirit of kindness to my old friend, as well as of justice to the public, I will endeavor to accomplish this task in another article, provided my good friend Bundy will favor me with a channel of utterance. I still believe that Mr. Davis's work holds a legitimate place in a programme of divine uses, but that it never can accomplish its object and leave no traces of mischief behind, without being pressed through a pretty fine seive.

WILLIAM FISHBOUGH.

829 DeKalb Ave., Brooklyn, Dec. 1880.

The Strange Proceedings which Annoy Battle Creek, Mich., Citizens.

BATTLE CREEK, Mich., Dec. 23.—Many years ago the cemetery of this city was located where is now the heart of the city. As the city grew, so as to surround the last resting-place of the dead, the cemetery was removed to a considerable distance outside the city limits. All the graves that were marked by tombstone or otherwise were dug open and the ashes of the departed ancestors inclosed in a new pine box, and again interred at the new burying ground. Of course, there were many graves of poor people, known as the potter's field, which graves were unmarked by stone or mound, and whose bones were allowed to remain there, as the spot where they were buried could not be identified. Soon after, the old cemetery lot was divided up and sold for building sites, and now many elegant structures grace the spot where formerly only whitened stones were seen. In excavating for the cellars of these residences, many human bones were found, evidently the unmarked graves of some nameless paupers. Whenever they were thrown out they were allowed to lie upon the surface of the ground and bleach out, no more attention being paid to them than to so much gravel. Nothing more was thought of them, and the fact of the former existence of a graveyard there had nearly passed out of the minds of the present dwellers in the houses erected there. Within the past year or two, however, the residents have been annoyed by uncanny noises and sounds, which came at midnight, in the morn, and at all hours of the day and night. No one paid any attention to them, but still the knocks, rappings and unexplainable sounds continued. They are most conspicuous at the residence of Frank W. Clapp, a prominent lawyer and ex-prosecuting attorney of Calhoun County. Frequently he has been awakened in the night by a noise as of some person splitting wood in the cellar, or the muffled sound as though a grave was being dug. Investigation disclosed nothing. At night he has many times been awakened by rappings and pounding upon the head of his bed. A light would be procured, and still the strange sounds would continue, sometimes so violently as to jar the bed, yet nothing could be seen by the closest scrutiny. Nor are these disturbances confined to the darkness. In bright midday the same sounds are heard, and frequently they are accompanied by a noise as of a fluttering bird; yet nothing can be seen. His is not the only house situated upon the former site of the graveyard. The Episcopal church rectory, the residence of Henry Funnell, Superintendent of the C. & G. T. Railroad, and several other buildings are also erected on this consecrated ground, and in them these strange strikings and sound have also been observed. Spiritualists say that the noises are the clamorings of spirits whose bones have been thrown out and left to decay in the air, and who take such means to show their anger at the disrespectful way in which their last rest has been disturbed. But none of these occupants are Spiritualists, and do not accept this explanation of these frequent disturbances. The mysterious noises still continue at frequent intervals, with slight variations, and annoy the residents a great deal. Sometimes the sounds are heard in the bright daylight, as of some one digging a grave; the creaking sound of the coffin being let down is heard, then dull, heavy noises, as of clumps of earth being thrown into the grave, and then all will relapse into silence. What makes it more wonderful is that these sounds seem to occur in the very room in which you may be sitting, and in broad daylight, and lack sight to convince the listener that the sounds which he hears are not real. Whether they proceed from ghosts, disembodied spirits, or some other source, the result is the same to the listener—he is awe-struck, and mentally, if not audibly, asks himself the question which all who have heard propound—"what is it—is it ghosts?"—*Chicago Inter Ocean.*

Rev. Charles Caverno, with whom the JOURNAL has had friendly discussions in years past, sends us the following notice:

"Will you be kind enough to state in your next week's paper, that I have prepared a course of lectures on "Morals," to be given in Hershey Hall, on Mondays, at one o'clock P. M. The first lecture is to be given Monday, Jan. 10th. The lectures are free. Assure your readers of an opportunity to hear straight orthodox thought."

Mr. Caverno is a man of culture and ability, and will give an interesting course of lectures, though many of his positions will be open to the criticism of those who have got farther into the light. If Mr. Caverno will adopt the plan of allowing five minute speeches germane to the subject of his lecture, at its close, allowing 30 minutes to such discussion, and taking ten minutes at the close to reply, he would develop a far greater public interest in his lectures, and would accomplish much more good.

Rev. H. W. and Mrs. Thomas held a reception in the parlors of the Sherman House, last week, which was largely attended. Nothing could better indicate the cosmopolitan character of Dr. Thomas's work, than the wide range from which the callers came. In addition to large numbers who may be considered as in his pastorate, and who are of all shades of belief from liberal Methodism up to Spiritualism and all phases of Liberalism, we noticed Rev. L. P. Mercer, Swedenborgian, Dr. Sumner Ellis, Universalist, and other representative men. We counted a score or more of avowed Spiritualists, including several mediums, and saw many more who are known to their intimate friends as Spiritualists, but who, either from lack of courage to say so, or for other reasons, are waiting. A pleasant evening was of course the result and a desire that there should be inaugurated a series of sociables under the auspices of Dr. Thomas's society, found general expression.

THE INTEREST IN ORGANIZATION is shown by the fact that of the 8 000 pamphlets containing the substance of the JOURNAL's late editorial, "The Field is White with the Harvest," which we printed, not more than 500 now remain on hand. About 4,000 of them have been sent off in packages of five or less, in compliance with requests from all parts of the country. Whatever may be the outcome, it is apparent that progressive people realize the need of co-operative action.

Dr. S. J. Dickson, of Blue Island, Ill., a suburb of Chicago, has just returned from a successful professional trip in Ohio. The Doctor's power as a magnetic healer is daily becoming more widely known. He already has calls to return again to Ohio.

Thirty Days More Time to Send in New Trial Subscriptions.

Within the past week we have received numerous and urgent requests from lecturers, mediums and other friends of the JOURNAL, to extend the time in which new trial subscriptions would be received at the reduced rate. Our correspondents say that the work has only just fairly got under way, and that they with others will, no doubt, be able to send in thousands of trial subscriptions during January, if afforded the opportunity. We yield to this appeal and will, during January, continue to receive new *trial* subscribers, to whom the JOURNAL will be sent twelve weeks for thirty cents, or fifteen months for $2.80. Let every friend of the paper actively aid in extending its circulation. We feel sure that a large majority of those who read it twelve weeks, will renew at our regular subscription rate of $2.50 per year, which is as low as a first-class paper can be published. Those of our new readers whose time is about expiring, will please bear in mind and remit at least ten days or two weeks before the expiration of present subscription. The paper will not be sent to trial subscribers after their time is out unless renewed.

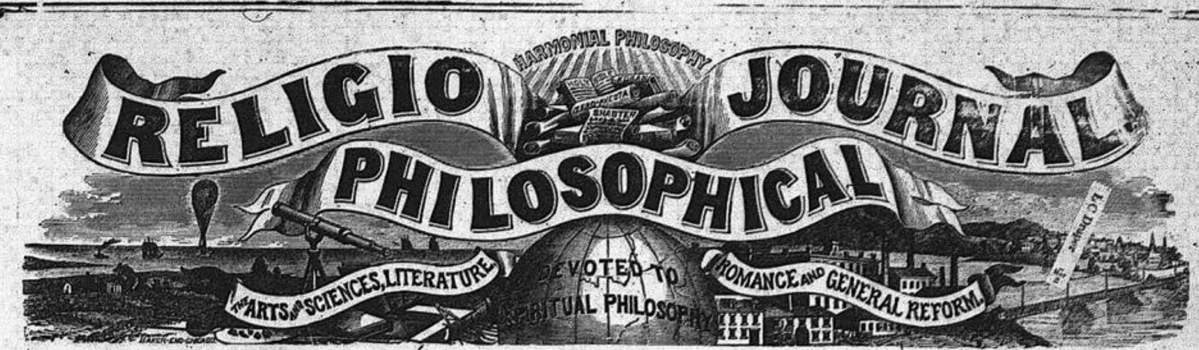
We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings.

"Practical Instructions in Animal Magnetism," by J. P. F. Deleuze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price $2.00; for sale at this office.

"The Watseka Wonder," only ten cents. At this price every one should have a copy. For sale at this office.







Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIX. {JOHN C. BUNDY, EDITOR AND PUBLISHER.} CHICAGO, JANUARY 15, 1881. {$2.50 IN ADVANCE. SINGLE COPIES FIVE CENTS.} NO. 20

CONTENTS.

Andrew Jackson Davis and the Nicene Council.

BY WM. EMMETTE COLEMAN.

This is the age of critical investigation, of rigid scientific analysis, and all lovers of truth, in its pristine purity, should rejoice to know it. Not only is this true in the domain of physical science and material history, but in that more mystic realm of occult forces variously manifested as clairvoyance, mediumship, psychism, etc.; and in this latter realm the sifting process has been inaugurated, and we trust will go on. This critical testing, however, should be made, not in a spirit of personal bitterness, or gratification of personal spite or ill-will, but in a philanthropic, fraternal spirit, and simply for the elimination of truth. The latter spirit prevailed, evidently, with Prof. Denton in his searching analysis of A. J. Davis's "Divine Revelations" some months since in the JOURNAL; but I fear the recent attack on certain passages in that work made by Dr. J. M. Peebles, savors more of the former character than of the latter.

There are sins of omission as well as of commission; a half-truth is at times the worst of falsehoods, especially when the whole truth is known, but the half of it dextrously concealed. Mr. Peebles presents the half-truth in his criticism of Mr. Davis's clairvoyance, but he omits all reference to the other half-truth, doubtless as well known to him as that presented by him; and by this suppression of the evidence favorable to Mr. Davis he fastens upon Mr. Davis, both by implication and by positive charge, that of which he is innocent; and this Mr. Peebles must have known. Justice demands that the entire truth be placed before the public.

Mr. Peebles cites certain passages from Mr. Davis's work; he then denies the truth of all the statements made therein by Mr. Davis; and to prove it refers to various ecclesiastic historians who fail to agree with Mr. Davis in their accounts of the proceedings of the Nicene Council. His reference to these historians is the half-truth; but the whole truth demands that reference should have been made to the historians who sustain Mr. Davis's statements. Who, unfamiliar with the facts, reading Mr. Peebles's criticism, would ever suppose for a moment that any author prior to Mr. Davis had ever given similar accounts of the Nicene Council to those in Mr. D.'s writings? Mr. Peebles labors, all through his article, to fasten on Mr. Davis the responsibility of originating a series of falsehoods concerning said council. "What!" says Mr. Peebles, "are travesty, imagination and clairvoyance to be 'pitted against,' or substituted for, the sober, well-established facts of history?" Here Mr. Davis's authorities for his statements are named as "travesty, imagination and clairvoyance,"—a complete ignoring of all previous authors. Mr. Davis is very unjustly and untruthfully made the original promulgator of the controverted statements.

Now, shortly after the first publication of "Nature's Divine Revelations," exceptions were taken to the truth of its declarations anent the Nicene Council; so Mr. Peebles is only reviving an old orthodox criticism of Mr. Davis. In reply to these early criticisms, Mrs. Mary F. Davis drew up a defence of the statements questioned, adducing historical evidence to substantiate their truth; which defence was published in Mr. Davis's "Penetralia" in 1856 (see pages 225-234, 12 mo. edition): Mr. Peebles is certainly aware of the evidence adduced by Mrs. Davis in the "Penetralia," yet he not only ignores it, but endeavors to have Bro. Davis regarded as the sole author, through "travesty, imagination and clairvoyance," of the collections of historical misstatements, as he deems them, against which our Christian brother inveighs so savagely. Why did not Dr. Peebles have the manliness and justice to refer to the evidences of non-originality on the part of Mr. Davis, in the matter of the statements in question, found in the "Penetralia?"

Mr. Peebles denies that the Nicene Council passed upon the canonicity of the New Testament, as asserted by Mr. Davis. While in most narratives of that council no allusion is made to such action, yet in one writer at least it is asserted that such action was taken. Pappus, a learned theologian and divine, informs us that a selection of the New Testament writings was made at this council, and that the bishops having "promiscuously put all the books that were referred to the council for determination, under the communion-table in a church, they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly." Pappus should not be confounded with Papias, who died over 150 years before the Nicene Council met. It is well known that the accounts of the proceedings of the council are fragmentary and conflicting, and it is possible that the actions of the council in the matter of the sacred books, may have been omitted, for some reason, in the narratives of Eusebius and others; though why this should be done I am at a loss to determine. Mr. Davis does not say the council was convened to decide upon the genuineness of the New Testament books, but mentions this as having been done after its convention. Had he so asserted, it would have been unhistorical, as it was called primarily to decide the Arian controversy. But in addition to this, it also passed upon various other matters, and there is no reason why it might not have considered the New Testament canon. Up to that time there was no settled canon in the church; books now in the Bible were then held as doubtful or spurious, and some then regarded with favor have been since rejected. The settlement of the canon might very well have been pertinent to its deliberations, since it adopted an orthodox creed, decided the time of celebrating Easter, and considered various other matters of general interest to the church, but of less importance than the settlement of the canon. But the bulk of evidence seems to be against any such action having been taken. The evidence against, to be sure is negative, no mention being made of such action; but had such been taken I am at a loss to conceive why it should have been suppressed. As we have seen, however, one writer alludes to such action; but why he alone, and not the other writers, should have referred to it if it were true, I cannot understand. On the other hand, if it were totally untrue, and the subject was not broached in the council, why Pappus should have supposed it to be done, is likewise a mystery. As regards the question, Was the canonicity of the New Testament considered at the council? my verdict would be, "Not proven, doubtful—with a preponderance of evidence in the negative."

Dr. Peebles denies Mr. Davis's statement, that 2,048 bishops assembled at Nicæa, but that owing to their violent disputes Constantine disfranchised all but 318. Ecclesiastical historians usually place the number at about 318 all told; but in sustentation of Mr. Davis's statements we have the testimony of Eutychius, patriarch of Alexandria, who wrote in Arabic a work on "Annals from the Creation to 900," which was published at Oxford by Pocock, in 1659, in 4to. Concerning the testimony of Eutychius, Dr. Cotton Mather in his "Magnalia Christi Americana," book vii., page 447, remarks as follows: "But that my reader may also be prepared for the action of the Synod, I would humbly ask him what he thinks of the relation given us of the first Nicene Synod by Eutychius, an author of the first ages, recommended by Selden and Pocock as one of irreproachable fidelity? That author, whose history in Arabic, never seen, I suppose, by Salmasius or Blondel, is by some thought, in this matter, much more probable than that of Eusebius and Socrates, does relate unto us that, upon the letters of Constantine summoning the Synod, there were no less than two thousand and forty-eight bishops who came to town; but that the most of them were by far so grossly ignorant and erroneous that, upon the recommendation of Alexander, Bishop of Alexandria, the Emperor singled out but three hundred and eighteen, who were all of them orthodox children of peace, and none of those contentious blades that put out libels of accusation one against another; and that by the Emperor's happy choosing and weeding of these three hundred and eighteen, the orthodox religion came to be established."

While no cause could be discovered for the suppression of the action upon the canon by the council, a reasonable cause is easily found for a suppression of the disfranchisement of the turbulent bishops, granting such to have taken place. Their contention and consequent disfranchisement was a disgrace to the church, hence to advance the interest of the church all accounts thereof may have been prudently omitted in the orthodox writings of the times. Eusebius is well known to have been unscrupulous and untruthful; he deemed it a virtue to lie for the good of the church, and either suppressed or distorted whatever was inimical to the welfare of Christianity. This principle prevailed very extensively among the early Christians, and forgery, deception and lying for God's glory were largely practiced. Unless there was some foundation for the story, it is not easy to see why a Christian patriarch should publish it in his "History of the World." In this case, as in the former, it is difficult to arrive at the truth. The preponderance of evidence is against the statement of Eutychius, but it is possible his may be the more correct account. All ancient history is very unreliable, especially ecclesiastical history; and it is not well to dogmatize too forcibly upon either side of disputed statements like those in point.

At any rate it is shown that Mr. Davis is not the originator of the disputed statements; that they were in the world a thousand years ere his birth; that they were not due to "travesty" or "imagination" on his part, as charged, but were due to "clairvoyance." As he was evidently unacquainted with the writings of Pappus or Eutychius in his normal state; but in his clairvoyant intromission into the sphere of the world's literature and knowledge, he either sensed these statements of the two authors and combined them, or else clairvoyantly received an "impression" of the facts in the case as they really occurred. As to which of these hypotheses is correct, I cannot undertake to decide. Suffice it to show Mr. Davis's innocence of the charge of having originated, in "travesty" and "imagination," a series of falsehoods, till then unheard of in the world. He is not wholly responsible for the currency of such statements among Spiritualists and Liberalists. I have read them in free thinking works published before Davis's work was issued, and from various sources have they become current in non-Christian circles.

Presidio of San Francisco, Cal.

A. J. King's Resolutions on Organization seconded by Messrs Buchanan and Kiddle. "A New Yorker" emphatically objects. Dr. Crowell and Mrs Emma Hardinge-Britten give their views.

To the Editor of the Religio-Philosophical Journal:

In response to the communication of A. J. King sent me, I would cordially approve the tenor of his remarks, and second his first resolution. If, however, it be thought expedient to arrange an agreed statement of doctrines in which Spiritualists generally agree, I would suggest that any committee having it in charge, should secure the co-operative approbation of as many leading, well-known Spiritualists before its publication, as possible. The approbation of fifty or a hundred prominent Spiritualists, would constitute a sufficient attestation of the fact that the doctrines announced were really those upon which Spiritualists might successfully co-operate, and union on such a basis would not hinder any further advanced movements of those seeking any special religious or scientific or social progress.

J. R. BUCHANAN.

1 Livingston Place, New York.

To the Editor of the Religio-Philosophical Journal.

The principles enunciated in the letter of Mr. A. J King, addressed to you, meet with my hearty approval. With him, I think "we should organize as Spiritualists." While, of course, I do not disapprove of other organizations for good purposes, in which persons of diverse views as to the great doctrine of spirit communion may participate, I do not see that the cause of Spiritualism is to be directly benefited by them; but an organization with the special object to advance that cause, must consist of Spiritualists.

We do, indeed, greatly need "a spiritual home, a religious home, where the spirits' highest aspirations can be fed with the bread of spiritual and intellectual life;" and if there are discordant views among Spiritualists, as doubtless there are, upon secondary matters, which may lead to sects and divisions, there is really nothing in that fact to dismay or discourage us, while we hold to the main facts and principles of our faith.

I think the ground is pretty well covered in this letter, and I hope it will be acted on without delay. The suggestions are wise and timely. It is time that Spiritualism had a series of formulated principles of belief—call it *creed* or what you will. It will not be a crystallized finality, but will admit of additions and modifications as more light comes to us. It will be a basis for the progressive building up of the great temple of Spiritualistic truth, and a means of instructing the world in the grand principles of our faith, so that it may be seen whether Spiritualism, in its teachings, deserves the malignant aspersions that are now heaped upon it and its adherents.

Let the committee, as named, be appointed, with, I would suggest, the addition of Dr. Peebles and Dr. Buchanan, who have so long and mature an experience in connection with every phase of this subject; and let the platform of principles and plan of organization be prepared. For one I second the resolution, and vote for their adoption, and "I give my hand and my heart to that vote."

HENRY KIDDLE.

789 Lexington Ave., N. Y.

To the Editor of the Religio-Philosophical Journal:

I have at different times so fully given my views of organizations, that to say anything further on the subject would be but repetition. My opinions on this question may be summed up in a single sentence: I believe it to be in the interests of Spiritualism to encourage all efforts to establish local societies, and to discourage all attempts to establish national organizations.

Nevertheless I am always interested in the discussion of this question, and read with attention whatever is said in relation to it and the results of all sensible attempts like that of Mr. King to practically settle the question, will assist us in arriving at correct conclusions on the subject.

EUGENE CROWELL.

Brooklyn, N. Y.

OBJECTIONS TO MR. KING'S PLAN BY A PROMINENT CITIZEN AND SPIRITUALIST OF NEW YORK CITY.

To the Editor of the Religio-Philosophical Journal

Organization not dead yet!—a substitute for the RELIGIO PHILOSOPHICAL JOURNAL'S "Field that is White with the Harvest!" No! I, for one, don't second "organization" as proposed by Mr. A. J. King; yet I don't propose to be drawn into a discussion. Clear enough, A. J. K. himself don't believe in the practicability of organization of Spiritualists—"the most independent thinkers of all," as he says he does; since he is compelled to also say, "If we cannot all agree to travel the same identical road, and in the same band, why not form independent bands and make as many roads as desired?" which is practically disorganization. For individuality is but a reduction of that idea to its minimum, and that is what all Spiritualists are—individualities. No two agree on any plane, unless it be that of toleration. On that plane alone Spiritualists profess to be one; except perhaps, I should say, they also agree that spirits exist and communicate. On that plane in New York and in many other places, Spiritualists have held "conferences." These are organizations in nature and spirit identical with what was proposed by the article headed, "The Field that is White with the Harvest. Be assured that sort of an "organization" *free to every one who chooses to come, and free to others to stay away*, is practicable. Spiritualists will attend them, and for thirty years in this city, have attended them, no creed being found necessary other than that it is right and proper to adhere to decent conduct and decent speech, as provided in the rules of the association. And it may interest friend A. J. K. to know that this house "divided against itself" has not fallen, nor is it likely to, as it is now more flourishing than ever in New York.

A NEW YORKER.

To the Editor of the Religio-Philosophical Journal.

Severe sickness and the pressure of my speedy departure for Europe, prevent my writing, as I would gladly do, at length, on the admirable suggestions for spiritual organization put forth by Mr. King in your late issue. Perhaps any comments of mine would have been superfluous, the entire tone of the communication covering exactly my own grounds of objection as set forth in an article I wrote some time ago, on "The Field that is White with the Harvest." As neither time nor strength permit me to add more than my hearty endorsement of the article in question, I will close by asking permission to "second the motion" with which Mr. King concludes his very practical suggestions, and in that respect also, I put my heart in my words, and say "Amen" to the whole of the proposition.

EMMA HARDINGE-BRITTEN.

ORGANIZATION.

A Wheel Within a Wheel—The Mystic Tie.

To the Editor of the Religio-Philosophical Journal:

Your excellent article on organization, "The Field is White with the Harvest," has called forth many good thoughts, as well it might. The plan is grand, comprehensive and commendable, and I am in no mood to criticise it; and yet I fear that, like many other grand inspirations, born of a desire to advance, elevate and refine human society, it may prove to be premature or so far in advance of the present development of humanity as to be impracticable and impossible of realization.

Not but its simple announcement may do much good by awakening thought and directing it to that subject, and by placing before the thinking world a high ideal, a grand conception, toward which to aim and the realization of which should be our chief desire and life work.

It is said that the eagle makes his grandest flights and soars the highest when he fixes his unblinking eye upon the sun; though he may never hope to reach the goal of his vain ambition, so we may attain greater excellence and acquire greater proficiency by having constantly before our minds a grand ideal. I would not flatter you, dear brother, but I venture the opinion that the Angel-world have, in this matter, vouchsafed to you a distant view of the approaching dawn of a brighter day for humanity; that this is the foregleaming of a work not begotten of man's wisdom, a work which will be fostered and watched over by the Spirit-world as well as by their faithful co-workers in the form. I would not wish to discourage, disparage or hold back any efforts towards such organizations as you suggest, by saying that the world is not yet ready for them, and will not appreciate and sustain them, yet such, I fear, is the case. Allow me farther to say that I think there is another preliminary work to be accomplished as a *condition precedent* to the success and maintainance of such popular societies as your plan contemplates, and that is the banding together in the closest bands of brotherhood and sisterhood, the earnest few whose whole natures are enlisted in this work of freeing, purifying and elevating the race.

They need and must have the sympathy, confidence, brotherly and sisterly love, and co-operation which can be relied upon in any and every emergency, and which cannot be secured without some form of organization not intended for or suited to the masses. It must needs be as secret and binding as freemasonry, as sacred and pure as a brotherhood of angels, and with but two leading ideas and aims to be realized and aspired to, viz., self-improvement and the advancement of the race; or, in other words, the improvement of humanity.

Such an organization is demanded in order to combine and co-ordinate our forces, and assimilate the work of the best minds and hearts in our ranks. All over this broad land are men and women who have attained mental freedom and somewhat of spiritual development who live in an atmosphere and on a plane above the masses of Spiritualists and Liberalists, and who are literally hungering and thirsting for companionship—almost starving for the bread of life which comes only from companionship and community of interest. Their zeal, intellect and best thoughts, and inspiration are held in check by, or else wasted upon, unsympathizing and unappreciative persons among whom they move and strive to benefit. Could such persons be banded together in some way as brothers and sisters, with means of recognition, and with the most perfect confidence in each other, and scattered, as they are and would be, in every community, they would become strong in the truth, feeling sure of sympathy, support and brotherly and sisterly love—the only true bond of fraternity.

I do not mean to, nor would I, encourage any "priestly order," any "privileged class," or any selfstyled leaders with assumed superiority of worth or merit, but a band of brothers and sisters, co-workers in the grandest work of this or any other age—the improvement and elevation of their kind, themselves included.

Does not the Macedonian cry, "Come over and help us," which has for years gone forth from my inner being, awaken a ready response in many a hungry heart nearly isolated and living like a stranger in a strange land, for want of congenial companionship?

Dear brothers and sisters, does not your longing heart say, "Amen" to my appeal for a Fraternal Band, a "Mystic Tie," an association under some name, of those whose hearts beat in unison, and also in harmony with the throbbing heart of the advance guard of the army of progress who are battling for mental freedom and soul growth? What shall it be? Who will lead in this next step towards ultimate success in organization? Who is to be the favored instrument in the hands of the Spirit world to inaugurate this much needed movement? Unless my impressions greatly mislead me, the time is near at hand when some chosen vessel of good to hungry, longing souls will be selected (if not already) and set apart for the grandest and sweetest work of this grandest of all causes. Speak out, brothers and sisters, and let us have a free and a full interchange of views upon this subject.

I presume my hastily penned thoughts, may be misinterpreted and even ridiculed by some, and passed unheeded by others; but I am confident that they will touch a responsive chord in the hearts of those for whom they are written, and will call forth a response, and I fondly hope, awaken such an interest as shall lead to some preliminary action on the subject.

Some may call me visionary, or desirous of notoriety, by suggesting something new; but I submit these thoughts as the result of careful reflection and comparison of views with faithful workers who feel and know the need of suitable co-operation and sympathy.

S. BIGELOW.

Kalamazoo, Mich.

Ambition is to the mind what the cap is to the falcon: it *blinds* us first, and then compels us to tower, by reason of our blindness. But alas, when we are at the summit of a vain ambition, we are also at the *depth* of real misery. We are placed where time cannot improve, but must impair us; where chance and change cannot befriend, but may betray us,—in short, by attaining all we wish and gaining all we want, we have only reached a pinnacle where we have nothing to hope but everything to fear.

We should justly ridicule a General who, just before an action, should suddenly disarm his men, and, putting into the hands of all of them a Bible, should order them, thus equipped, to march against the enemy. Here we plainly see the folly of calling in the Bible to support the sword; but is it not as great a folly to call in the sword to support the Bible? Our Savior divided force from reason, and let no man presume to join what God hath put asunder. When we combat error with any other weapon than argument, we err more than those whom *we* attack.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

Man previous to this was on the globe, and while Europe and North eastern America lay under ice, he found in Northern Asia a delightful home, where a genial climate blessed him and furnished with abundant food the domestic animals that he reared and the seeds and fruits on which he largely subsisted. When the arctic climate suddenly dropped upon the inhabitants of this region, those who were spared were compelled to migrate. They poured through the passes of the Himmalehs in Hindostan and drove the dark-skinned aborigines into the mountainous and least accessible portions of the country. They slowly passed into Europe across the Ural Mountains and through Asia Minor; and into the valleys of the Euphrates and Tigris, after deadly struggles with the savage tribes that previously occupied the land; they modified and improved inferior races and became in process of time the great-brained and intelligent peoples that occupy most of Europe, portions of Asia and Africa, and a great part of America to day.

COMETS AND METEORS.

The history of Sideros sheds much light upon one of the darkest pages of the science of astronomy, that which relates to comets and meteors. Of all the heavenly bodies there are none that startle us like these. The horses, that daily pace our roads and obediently bear their loads, do not startle us; it is the runaway that causes the cry, the rush, and to which all eyes are turned. Comets and meteors are the runaways of the sky. Just after Cæsar's death a comet so bright that it was visible for a few hours before sunset, continued for several days. The Romans called it the star of Julius, and looked upon it as a chariot sent to convey his spirit to the skies. In the year 1402 a comet was observed of such brilliancy that even the tail could be seen at midday. Halley's comet, which appeared in 1456, alarmed all Europe. The Turks had just taken Constantinople and were preparing to cross the Hellespont into Europe, and the ignorance of the people led them to connect the appearance of the one with the successes of the other. It is not surprising that the people were alarmed, for it was curved like a sword and extend- two-thirds of the distance from the horizon to the zenith. Pope Callixtus ordered the faithful to say three *Ave Marias* instead of two, and to add to their regular supplications the following: "Lord preserve us from the devil, the Turk and the comet." He no doubt supposed his prescription was efficacious, when the comet within ten days, having reached its perihelion, diminished in size and brilliancy and soon disappeared.

The comet of 1680, when at its perihelion, had a tail which extended over 90 degrees. Its actual length in miles was calculated at 123 millions. So that, if the comet had been in the place of the sun, its tail would have been 31 millions of miles beyond the earth's orbit.

The comet of 1472 was visible on the 21st of January in full daylight. When nearest to the earth, it came within about three millions miles.

The great comet of 1843 was seen by the naked eye at noon. The length of its tail is said to have been 150 million miles.

All comets, however, are not furnished with tails. Many have been observed with very short tails, and a few have been entirely destitute. Some have been seen with two and that of 1744 had six, "spread out like an immense fan."

Astronomers seem generally to be of the opinion that they are composed of exceedingly attenuated matter, and the younger Herschell says, "the most unsubstantial clouds, which float in the highest regions of our atmosphere, and seem at sunset to be drenched in light, and to glow throughout their whole depth as if in actual ignition, without any shadow or dark side, must be looked upon as dense and massive bodies compared with the filmy and all but spiritual texture of a comet." (1) He comes to this conclusion because, as he says, "stars of the smallest magnitude remain distinctly visible, though covered by what appears to be the densest portion of their substance; although the same stars would be completely obliterated by a moderate fog, extending only a few yards from the surface of the earth."

Roscoe referring to Brorsen's comet says: "The mass of the comet, I believe, is astronomically speaking inappreciable. We do not know whether there is as much matter in this comet as would fill this room, or as much as would fill one's hat." (2)

Such comets might, however, be composed of innumerable meteoroids, and, if they varied in size from dust to 20 miles in diameter, they would show no disk, at the distance at which comets are generally observed. It does not seem possible that bodies, seen at a distance of many millions of miles, and in the brightness of the day can be so attenuated as Herschell supposes, and contain as little matter as Roscoe thinks. Some of them have been seen to eclipse stars. "Wartman states that on the night of the 28th of November, 1828, a star of the eighth magnitude was completely eclipsed by Encke's comet." (3)

Arago thinks that comets "occasionally appear round, and with well-defined planetary disks, showing them to be solid opaque bodies, in all respects resembling planets, and only differing from these in the great eccentricity of their orbits." (4) He says they have been seen to pass over the sun, round and black, like the planets Mercury and Venus. Two persons, widely separated from each other, saw this phenomena on the 18th of November, 1826.

The mass of Donati's comet has been valued by M. M. Faye and Roche at about the seven hundredth part of the bulk of the earth. M. Faye says, "It must be owned that such a mass animated with a considerable velocity might well produce by its shock with the earth very perceptible effects."

From the psychometric investigations of Sideros and its fragments, I think that comets may be divided into three grand classes; first, actual planets or worlds, globular as the earth, which, owing to what we call accidents, have been caused to assume eccentric orbits. Such comets would in all probability show no tail during any portion of their course. These we may call planet comets. Second, large fragments of worlds which have run their round, been broken up and are now on their return to the sun, whose heat and light are kept up by their continual fall. We may call these meteoric-comets. Third, clouds of small fragments of pre-existent worlds, each revolving independently, but all united in one mass, and sweeping around the sun obedient to its influence. These are cloud-comets. It is probable that comets of this character show the longest tails, and are, therefore, objects of the greatest interest to us, as they have been objects of the greatest dread. Should such bodies come in contact with the earth, however, it would only result in a meteoric shower. Myriads of fragments are strewed along the paths which the various classes of comets have traversed and are now traversing; too small to be seen by us, except when they are drawn by the earth's attraction through our atmosphere at night, when we call them shooting stars. Of these Prof. H. A. Newton thinks that about ten millions, large enough for their light to be seen, fall on an average daily, and if it were not for the atmosphere, the effect would be to us most disastrous. In the track of the November meteors there must be an immense cloud, but invisible to us, while occupying that track. The star shower that was seen by M. Tharand, on the night of the 11th of November, 1832, appears to have continued until the night of the 13th, for this was the time that Capt. Hammond observed a shower in Arabia. Since the earth moves in its orbit at the rate of 68 000 miles an hour, this would give us more than three millions of miles of a meteoric cloud through which the earth ploughed its way. But the meteoric stream or cloud must have been in motion during the whole time, and could not have moved less than half a million of miles. At a rude calculation we have an enormous cloud—three million miles—by half a million miles. But in 1833, on the 13th of November, was that brilliant shower of meteors, to which I have already referred, and which was seen at Salem, Massachusetts by the same Capt. Hammond, who had seen the shower at Mocha, in Africa, just a year before. It is more than probable that during the whole year the stream of meteoroids had been passing until the earth crossed their path again, when many of them were drawn into our atmosphere and ignited. If this was so we have a stream or cloud of meteoroids at least, 122 millions of miles long and three millions of miles broad.

But remarkable star showers were seen on the 13th of November, 1834, 1835, 1836 and 1837, but in 1839 and 1840 though diligently looked for, they were "not more numerous than on other nights about the same season of the year." (1) It was noticed in 1834 that the meteors were of smaller size than they were the year before. We have then a meteoric cloud passing along what I regard as the orbit of Sideros, for six years, and that probably has a total length of more than 700 million miles.

Comets of the first class might show a disk; comets of the second class would be less likely to show a disk, and through comets of the third class very small stars might be distinctly visible. Sideros was a comet of the first class; the large fragments of Sideros, that have in my opinion struck the earth at various times, were comets of the second class, and the clouds of meteoroids which have been frequently seen by psychometers, I regard as comets of the third class, many of them doubtless invisible to us.

One of the most interesting facts known to us regarding comets, is the amazing distance into space, to which some of them journey. The great comet of 1811 has a period, which was fixed by Argelander at nearly 3,000 years. Its greatest distance from the sun, says Mitchell, cannot fall below 160,000 million miles. But great as this distance is, there are comets which fly much farther into space even than this. That of 1680 was calculated by Encke to have a period of 8,000 years, while the period of the comet of July, 1844, has been estimated at 100,000 years. It seems probable to me that we have belonging to our solar system thousands of worlds, beyond the orbit of Uranus and even Neptune; nor are they necessarily the abodes of cold and darkness. Some of them may be breaking up; having become incapable of sustaining life, and having lost their water, air and internal heat, they are going back in fragments to the sun, the largest of them alone being seen by us, as they revolve in their enormous orbit, approaching nearer and nearer, until they plunge into its fire and end their career for ever.

There are many facts known to us regarding comets that are in harmony with the views just presented. Those comets to which Arago refers, that appear round and with well defined planetary disks, may be cometary worlds, on some of which human beings may now reside as they once did on Sideros.

Biela's comet in 1846 was seen to separate into two distinct comets. On the 19th of December, 1845, it appeared pear shaped, and on the 13th of January following it it was seen double in America, and by the 15th, also in Europe, when the bodies were farther apart. The distance from each other increased till they were separated from each other about 160,000 miles. On their return in 1852 their distance was 1,240,000 miles.

If this was a comet of the second class, being only a fragment of a pre existing world, it is not so very surprising to learn that this fragment had in turn become broken, the two pieces thenceforth following independent tracks. Other comets had previously been seen to break into pieces, but, as they had not re-appeared, their occurrence had not been generally accepted.

(1) Outlines of Astronomy, p. 296.
(2) Spectrum Analysis, p. 252.
(3) Lardner's Lectures.
(4) Mitchell's Planetary and Stellar Worlds.

(1) Lardner's Lectures. Meteoric Stones and Shooting Stars.

[To be Continued.]

ORGANIZATION OF THE FORCES OF REFORM.

To the Editor of the Religio-Philosophical Journal:

Your recent editorial suggestions, with the comments of numerous correspondents, on the subject of organization and co-operation among liberal thinkers of all classes, have been read by me with great interest, as betokening the awakening of thought in an important direction which has long seemed desirable. Whether or not the time has arrived for a successful movement in the direction aimed at, the wide discussion of the subject which you have introduced cannot fail to educate the general mind towards the point when success will be practicable.

In compliance with your invitation, I will submit some thoughts and suggestions on the general subject—the results of much reflection—as my contribution to the discussion.

1. The harmonious co-operation of all sincere workers for human improvement seem eminently desirable, for many reasons which need not be here repeated. Such co-operation, for the best results, requires association and organization in some form, and thus division and co-ordination of labor.

2. Harmonious association and co-operation can only result from

ESSENTIAL UNITY OF CONVICTION

as to three things—the objects to be sought, the methods by which those objects shall be pursued, and the underlying principles of right and truth which make those objects desirable. As one of your correspondents (Mrs. Maria M. King), has properly remarked, "An organization, to be worthy of the name, must have some central thought to form its basis or life-principle, some object to promote paramount to all others, and to which others are subservient." These convictions as to principles, objects and methods constitute in fact a creed, which is as indispensable to a living, vigorous organization of human beings, as is a life-principle to a plant or tree. Nothing but inanity and decomposition can exist without it. And on the character or quality of this basic life-principle—this creed—will depend the character, vigor, usefulness and perpetuity of the organization formed.

These positions seem self-evident, and hence it has long appeared to me that the habitual inveighing of many Spiritualists and Liberals against "creed" indiscriminately, and their indisposition generally to organize on the basis of any clear statement of principles, was a shallow absurdity. No wonder then many attempts to organize have come to nought. As well try to build an oak out of a pile of sand, with no acorn in it! A man or woman who has no convictions, is not of the stuff for a reformer. He who has no beliefs, *i. e.*, no creed, is little more than an idiot.

Hence, Mr. Editor, I was not a little interested, not to say amused, by noticing, that though you had presented it as one of the merits of your proposed plan that it offered "no creed"—in fact, that "no one is called on to believe anything, or even to know anything, as the condition of admission"—yet you subsequently felt constrained to say that your proposed "colleges of philosophy" would "imply a creed," which you proceed to set forth in seven distinct propositions. These certainly involve believing a great deal, as well as knowing many important things. Your implied creed is a very good one, as far as it goes; but I fail to see the objection to having it clearly formulated at the outset, so that all may know definitely what they are aiming at, and that their associates agree with them on what they esteem vital points. Without this, I see not how there could be any mutual confidence or efficient co-operation. In fact, there must be—just what we have seen so much of in crude attempts at organization hitherto—mutual distrust, suspicion of motives, radical diversities as to principles and methods, and perpetual wrangling until dissolution ensues.

There are creeds, and creeds. The objectionable thing about them is, not the forming of clearly defined convictions, nor the formulating of these on paper, but the binding of ourselves or each other not to change our convictions. We want no cast-iron creeds, made to last for a life time, and to be changed only on pain of churchly "excommunication," or social ostracism. There is a vast difference between that sort of creed, and one which consists merely of a statement of present convictions, honestly entertained, earnestly lived up to, and subscribed as a basis of co-operation with others for useful ends, one of which ends should be mutual aid in a perpetual search for further truth, with encouragement to accept it and renounce error as fast as discovered. Such, in my opinion, must be the style of creed for the "church of the future," and it will be a help and not a hindrance to progress. "Formulated creeds are nothing," as you say, unless, indeed, they are expressions of vital principles controlling the heart and life. Then they are a power.

3. But a creed will lead to sects. True. Where mental freedom and activity exist, divergencies of opinion are inevitable. What then? Are these to be altogether deprecated? Not half so much, in my judgment, as either mental stagnation or the want of clearly defined convictions and purposes. As your clear-sighted correspondent, Mrs. King, has observed, "Sectarianism is already an accomplished fact in Spiritualism; and protests will avail little to prevent the outworking of a law that is as natural as that which makes one rose differ from another." The problem is, while allowing free play to these divergent tendencies, to harmonize all useful workers around some central truth and purpose having sufficient intrinsic worth and attractive power to overcome their repulsions, to soften the asperities and abate the antagonisms of sect, and induce mutual courtesy and toleration instead. Can any truth or purpose be set forth which has such power? We shall see.

4. It appears to me that one prominently desirable object of organized co-operation, at least on the part of all Spiritualists, should be mutual aid in

SPIRITUAL CULTURE.

Your proposed plan provides for physical, mental and artistic culture, but does not distinctly specify spiritual. By this I mean not merely the proper cultivation, unfoldment and orderly exercise for worthy ends of those superior capabilities of the human spirit which give perception of spirit-entities and the underlying verities of being—the powers of clairvoyance, psychometry, impressibility, inspiration, healing, and all other desirable forms of mediumship. This culture should by no means be neglected in the "Church of the Future." But there is another and still more important department of spiritual culture, which consists in stimulation to healthful activity of all those higher qualities and graces of the spirit—such as charity, courtesy, cheerfulness, inward peace, forbearance, self-abnegation, active good will, faith in good, gentleness, humility, moderation, reverence, aspiration, and all other manly and womanly virtues—which characterize the nobler and better selfhood of man. These qualities are the highest fruitage of humanity, and their cultivation is of paramount importance. The chief power and lingering charm of the decaying church of the past—all that gives it any hold upon emancipated souls in the present—is to be found in its measurable though imperfect culture of these virtues and graces; and the great weakness of Spiritualism hitherto, as a moral force, has been the neglect of the same. Whatever organization shall aspire to be the "church of the future," must on no account neglect this function, but, on the contrary must fulfill it more rationally and efficiently than that of the past has done.

Possibly, Mr. Editor, you intend this branch of culture should come into your plan, under your first department—"Praise of known worth—worship," etc. If so, it should, in my judgment, be distinctly specified and made prominent—though judicious culture will probably require something more than mere "praise."

5. With reference to Spiritualism as a whole, your plan, if I apprehend it, provides only for "investigation." All "conclusions" are relegated to "the future," and so, I presume, would be anything like practical applications of what is learned. This may be very well for a large class of persons interested in the subject, who are as yet mere inquirers. And I have long felt that there is need of the organization of psychological societies, or perhaps of a national psychological society, with many local auxiliaries, which should devote attention to the careful observation and verification, by scientific methods, of such psychical phenomena as occur—the results to be published for general information as are the proceedings of other scientific bodies. Such societies should of course exclude all consideration of theological, social, or other reform questions, confining their attention solely to questions of fact, or phenomena and their causes. Thus they might enlist the interest and co-operation of many able scientific minds, who have hitherto been repelled from investigation, or at least from any public avowal of such investigation, by what have seemed to them the philosophical crudities and reform vagaries connected with Spiritualism as a movement.

But while "investigation," of the most exact and rigid character that the nature of the phenomena will admit, needs to be promoted, yet that alone would fail to meet the demands of a considerable body of earnest and intelligent Spiritualists—those who have investigated for years, and have already come to important, and, as they think, well-founded "conclusions," and are now desirous of putting the knowledge and growth acquired to the best use for the general good. The A B C class is of prime importance in every department of learning, but one does not wish to always remain in it. Higher classes should be organized.

6. But is the conjunction of the dissentient forces of progress feasible on any plan? Can Spiritualists of various shades, and non-spiritualistic "liberals" of any shade, unite on any platform for common work, that shall not be too latitudinarian, or platitudinarian, for efficiency; or that shall not require Spiritualists to limit themselves to mere "investigation?"

When I remember the contemptuousness, if not bitter hostility, commonly manifested toward Spiritualism and Spiritualists, by leading non-spiritualistic "liberals," so-called, (except, perhaps, when they want help in turning their grindstone)—their seeming unwillingness that anybody should learn anything about more than "one world at a time"—I confess the prospect for union does not look very hopeful. Nevertheless, there are varieties of the species called liberal. While some are as intensely illiberal, bigoted and intolerant as are the partisans of orthodox theology, all are not so; and the experiment of co-operation on some common ground may be worth trying—provided a common ground can be chosen that is worth the endeavor.

The limited coalitions that have been thus far attempted between Spiritualists and "liberals" have been based, if I mistake not, usually, if not wholly, on a common hostility to the claims and demands of the popular theology. And they may have served temporarily useful purposes. But alliances for warfare, "offensive or defensive," are not the most desirable. The combatants, full of the spirit of antagonism, are very apt, on slight occasion, to train their guns on each other's camps, to the delight of the common enemy—as has been often witnessed.

A PLAN PROPOSED.

I suggest, therefore, the trial of a plan something like the following, which, if I mistake not, embraces the essential features of your editorial scheme, with some important additions.

1. Let a general organization be formed on the simple basis of

FRATERNITY, OR UNIVERSAL BROTHERHOOD,

and the plain duties resulting therefrom, of kindness, good-will, courtesy, and care for the welfare of all human beings. All liberalists, so far as I know, and all Spiritualists, and, for that matter, all Christians as well, profess to believe in this as a fundamental truth. And it is a potent truth—in fact, the one potent truth and impulse, deeper than all intellectual beliefs, which alone prompts men of all creeds and of no creed (if such there are), in proportion as they feel its power, to earnest, persistent and unselfish efforts for human enlightenment and elevation. Those, surely, who do not feel its power and binding force are in no condition to be organized as workers for human improvement.

This central truth, it seems to me, should be plainly but simply stated, or "formulated," with the self-evident obligations which result from it as a basis or "creed" if you will; and it would further be well to require from each member a pledge to endeavor to live in all respects in accordance with the claims of brotherhood—especially to treat all fellow-members of the fraternity with kindness and courtesy, whatever differences of opinion may arise as to questions of fact, theoretical truth, or methods of promoting human good. (This, of course, would not shut off criticism, or the endeavor to set forth and correct any supposed error or mistake of another. It would only require that this be done in a fraternal spirit and courteous manner, thus abolishing the acrimony and contemptuousness so often attendant upon controversy.)

Within this general organization, or fraternity, the practical work undertaken for the promotion of human welfare, may be assigned to departments, committees, bands, groups, or whatever they may be designated; and these may be as numerous as the contemplated work shall require, or as any portion of the members shall see fit to organize. Each department, committee or band should have a sub-organization of its own, with a definite statement of its principles or conviction and purposes, and of the modes in which it proposes to act—all, of course, in harmony with the general purpose. Each should have at it head a competent chairman or leader, fully imbued with the spirit of the work undertaken, who will be at liberty to attract to and associate with himself, or herself the ablest assistants his or her personal character, or the special work attempted, can command.

This will afford room for all shades of opinion, conviction, or "creed," as well as for as many different methods of operation, not inconsistent with the general purpose, as may find a following.

Members should be at liberty to connect themselves with and labor in as many different departments or groups as they may desire, and all should be induced to work in some departments.

The heads of departments or groups should be, with the leading officers of the general organization, members of an executive board, who will arrange for the regular meetings of the several departments in such a way as that they shall not interfere with each other.

Each department, when organized, should submit its basis of principles, its objects and plans, to the general organization for official recognition; and stated meetings of the general body should be held monthly or quarterly, at which each branch should report its doings, plans, etc., for the general information.

The "seven departments" proposed by you, Mr. Editor (see JOURNAL of Dec. 18th), or any portion of them that a local society may deem practicable, might be adopted, or others in their stead. I should hope that at least a department looking to

SPIRITUAL CULTURE,

as above outlined, would be formed by all societies, though it might come in under the more general head of

EDUCATION;

also another that should have in view the practical application of brotherhood to life—in other words,

SOCIETARY REFORM

on the basis of fraternity, to be realized as rapidly as practicable.

Of course, one leading object of the general organization would be, either through its ordinary officers, or some one of its special committees to procure occasional discourses setting forth the nature and claims of brotherhood.

Lectures or instructions on Spiritualism, or any of its special phases, should be arranged for by the committee or group having that department in charge; and others not interested in it would need have no responsibility for it. So different phases or schools of Spiritualism, if such exist in any locality, might each have its committee, and its regular or occasional presentation before the public—each solely on the responsibility of its adherents. This would tend to secure an able representation of different phases, in the spirit of fraternal courtesy, and give the public fair opportunity to judge between them. The investigation of psychical phenomena might well be assigned to a special department or committee.

A children's lyceum or Sunday school might properly come in the department of spiritual culture, or education, or might be managed by a distinct special committee.

Lessons in physical culture or hygiene would properly fall in the department of education or "science."

Eleemosynary work, such as looking after the needy, sick or unfortunate, with counsel to the tempted and discouraged, might occupy a special committee, or, together with the provision of lectures on brotherhood, be referred to a department charged with societary reform, or, as you phrase it, the "encouragement of the known duties."

A department for the "cultivation of pure beauty—art—in which would be combined the attractions of amusements, music, poetry, painting, the drama, statuary," etc., would certainly be an admirable thing, whenever and wherever it can be attained.

Provision should also be made for the discussion of philosophical and all other important questions—which discussion, when conducted in the spirit of fraternity, and for ends of use rather than love of debate, may be of the highest utility.

A fraternity organized and properly conducted for these objects would certainly perform all the useful functions of the church, and much more; and would take from that decrepit institution all excuse for longer existence. It would also remove from the friends of progress the reproach of attempting to destroy the old structures in which humanity has been sheltered, without providing new and better.

This plan, at first blush, may look complicated and ponderous; but one of its advantages is, that, starting with the right basis, which is simplicity itself, the several departments or committees may be added only as they are needed and called for, or as competent persons are moved to attempt them. If liberalists decline to co-operate with Spiritualists on this plan, it remains none the less adapted for the variant schools of Spiritualists alone.

The details of a constitution, or working plan, of organization, embracing these features, may be readily drawn up by any person familiar with such work, and need not be given here.

These suggestions, Mr. Editor, are respectfully submitted for what they may be worth, by

AN OLD SPIRITUALIST.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us,
Hark how creation's musical chorus,
Unintermittingly goes up to Heaven.
Never the ocean wave falters in flowing,
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

Labor is worship—the robin is singing,
Labor is worship—the wild bee is winging,
Listen that eloquent whisper upspringing
Speaks to thy soul from out nature's great heart,
From the dark cloud flows the life-giving shower,
From the rough clod blooms the soft-breathing flower,
From the small insect the rich coral bower,
Only man in his indolence shrinks from his part.

Stop not, though shame, sin and anguish be round thee,
Bravely fling off the cold chain that hath bound thee,
Look at that pure heaven smiling beyond thee,
Rest not content in thy darkness—a clod,
Work for some good, be it ever so slowly,
Cherish some flower, be it ever so lowly,
Labor, for labor is noble and holy,
Let thy great deeds be thy prayer to thy God.
[Frances S. Osgood.

Women are continually invading the ranks of journalism. The Thayer county, Nebraska, *Sentinel*, has a woman's column, and Mrs. Churchill's *Antelope* is successfully established in Denver. Mrs. Emma Molloy has taken editorial work on *The Morning*, in New York city, to the great regret of her Indianapolis friends.

The girls in the Senior and Junior classes of Iowa Agricultural College, have practically learned how to make good bread, pie and pudding; also how to select and cook every kind of meat, as well as poultry, game, oysters and fish. They are also taught how to preserve and prepare all kinds of fruit. All kinds of household instruction is furnished in this college, including the management of the sick room and the food of its inmates.

The Margaret Fuller Society of Chicago is established to educate women in political economy and the principles of government. Mrs. Lucinda B. Chandler, who has done inestimable work in establishing moral education societies in many cities, has appealed to that portion of the press which believes in the equality of human rights, to publish her address to her countrywomen. She says: "We have a work to do, and self-respect, love of home, love of country, loyalty to principle, require us to gird ourselves for the battle, and do battle valiantly in the moral realm, as man has done in the physical, to achieve the opportunity of freedom." She exhorts women to form clubs for the education, study and discussion of the principles of government.

In connection with the study of political economy, T. W. Higginson describes a new society established for that purpose, in which women's names are enrolled. Mr. R. L. Dugdale, 79 4th avenue, New York city, is the Secretary. It is managed by a committee of twenty-five men, who are considered experts in the science. These recommend a course of reading to cover one year, including four small books. They are Nordhoff's "Politics for young Americans," Prof. Perry's "Introduction to Political Economy," Johnson's "History of American Politics," and MacAdam's "Alphabet in Finance." This society is more needed by women than by men, and many will be glad to learn how they can best gain the outlines of a very important science, bearing directly on the welfare of humanity. There is a list of books recommended for reading on political and economic subjects at the same time. It is not necessary to believe all that these books contain, but it is most desirable to know by what methods governments exist.

The rapid increase of the range of woman's studies, has been followed by an effort to educate them in the principles of mental and political sciences, in the University of Cambridge and College of London. The Pall Mall *Gazette*, speaking of these enlarged opportunities, says: "Difference in sex seems to affect the intellect much less than one might have supposed. What it does affect, and that profoundly, is the emotional temperament." That paper then discusses the grave danger to young women, which comes from the very eagerness with which they enter into the intellectual arena.

This paper, like most of the educational institutions, does not seem to suspect that the process which they discuss is not true education; it is a process of cramming, or rather, it is a hot-house. The true school for mental and spiritual unfoldment will not come through the Harvard Annex or the London University, as they are now maintained. The whole being will be educated in the school of the future; first the physical, then the social, the mental and the spiritual, by processes which are now but dimly understood. We cannot doubt that the wisest and best men and women shall be developed as teachers, and through their intuitions the better way may be opened. True, there must be classes and libraries and museums and learned preceptors, but there must be some more interior method of developing the germ of immortality. There will be a better understanding of spirit and the way in which it is connected with and acts upon the soul and its encasing body, and of their relations with the external world, as well as that divine life which is the source of all life.

The science of humanity is a vast field and education is something more than a great hoard of facts, or even inferences from facts, a store of useful and unuseful knowledge. It is more than a skillful manipulation of mental tools; it is a process of which this brief existence can furnish, at best, only a mere beginning. The materialistic philosophy of the day would have us skillful in the use of the tools and the pleasures of this world and only for this world. To those who believe in progressive unfoldment, such a view is inexpressibly sad and unsatisfactory.

By the departure of George Eliot, literature has lost its most remarkable representative woman. It is not necessary to define her title to supremacy, almost every one has hung absorbed over the pages of her novels. To many, Romola is her finest book; it is certainly a marvel of artistic and historic elaboration, true to the Florentine life and steeped in its atmosphere, but some of her other works have touched the hearts of her readers more than that. Nor will we stop to analyze her power, save to say with a critic, that "no sweeter, healthier, more picturesque novels were ever written in the English language."

Under all her rare and perfect charm of psychological delineation—for her plots were mere threads upon which to hang these jewels—are ethical teachings, most skillfully veiled, so that a superficial reader is not conscious that he is being taught a philosophical lesson. Nor were her views disagreeable or obtrusive; she painted with equal delight the orthodox and the skeptic. Her best characters were undoubtedly of her own sex, with whom she had deep and abiding sympathy. Romola, Dinah, Maggie Tulliver, Mrs. Poyser, the lofty and devoted Dorothea, and the sweet Jewess Miriam, and Gwendoline—all are created by the tenderness of kinship as well as the might of genius. It is true, nothing could be more sad than some of these creations, for, looked at from the earthy side, their lives were failures.

And there is, unhappily, found the limitations and unsatisfactoriness of Geo. Eliot. She is the representative of the best class of materialists or positive thinkers, who deal largely and generously with ethical questions in the light of this life only. The class is a growing and powerful one, and are depleting a portion of the best life of the churches, namely, those who are not spiritually quickened so that they discern the vast realm which lies above and beyond the domain of the senses. To those who are, George Eliot's wonderfully epigramatic sentences, the charm of her character painting and the variety and extent of her knowledge, linguistic, scientific and literary, only serve to wreathe and decorate an empty sepulchre.

For this genius had no belief in personal immortality. Unutterably sad must have been those hours of solitude which come to all at some time. With the wealth of affection and resource of that royal nature, its horizon was bounded by this earth. Sympathetic, tender, sweet, womanly, glowing and heroic, touching the most impassioned chords of emotion, the soul beat hopelessly against its prison bars, like an eagle caged in walls which held no outlet up to the blue sky of Heaven.

At last the prison door is unchained and George Eliot is free, and she has joined the "choir invisible." Who can picture her surprise and joy at finding herself at liberty to continue, consciously, a limitless career of being? Her grand nature yearned to bless her kind, and now she has the opportunity. Many will remember her fervent and pathetic prayer:

"Oh! may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence—live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end in self!
In thoughts sublime that pierce the night like stars,
And with their mild persistence, urge men's minds
To vaster issues.

So to live is heaven. . . .
. . . . may I reach
That purest heaven, to be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!
So shall I join the choir invisible,
Whose music is the gladness of the world.

"Is Darwin Right?"

The following is an extract from the advance sheets of a new work by Prof. Denton, with the above title:

The great mistake that many scientists as well as theologians appear to me to make, is in supposing that this is a dead world, in a dead universe, and only made alive by the operation of some exterior force. Darwin thinks that all living beings came from one or a few forms, "into which life was first breathed;" thus giving us a dead world, into which an exterior power breathed life. If this was ever done, the great probability is that life was breathed into a man. Why should a miracle worker bridge the chasm between death and life for an invisible monad, when the bridge would just as easily carry a man?

The difference between the universe such persons believe in, and that in which we live, is great as the difference between a natural tree and an artificial one. In the artificial tree, made in a day, a wooden trunk is fashioned, holes are bored, limbs inserted, twigs put into them, and leaves and fruit attached. It may appear beautiful, but there is no life in its heart, no sap in its branches, no circulation through its leaves. It is no more a tree than the chair in which its maker sits. The natural tree requires centuries for its perfection, but it is alive from deepest radicle to topmost leaf. Break a branch, and every rootlet feels and responds to the demand for material to repair damages. Day and night the living currents flow through its veins, bearing color to the blossom, honey to its cup, sugar to the fruit, and down for its cheek, to ward off the attacks of the insect robber. Strip off every leaf, and it re-clothes itself; and, though winter makes it bare a hundred times, a hundred times it renews its beauty. No less alive is the world in which we dwell, and the universe of which it forms to us such an important part; and it is this that rendered man a possibility upon our planet.

BOOK REVIEWS.

LOVE VERSUS FASCINATION. A novel. By Orpha E. Hammond. Pp. 236, 12 mo. Price $1.00; postage 6 cents.

Mrs. Hammond embodies in practical life the distinguishing principles of pure and exalted Spiritualism. Under the most discouraging circumstances, she has devoted her life in caring for her parents and rearing her two children. Amidst her heavy cares, she has been inspired to write, and as her own publisher, appears before the public with this volume in which she has developed in the plot of an interesting story, a profound philosophy of love and marriage, and drawn the distinction between true love which ennobles and purifies, and fascination which enslaves, degrades and destroys. It also presents forcible contrasts between the harmonious home, enshrined in love and devotion, and the ill ordered and inharmonious, where every law, spiritual and physical, is hourly broken. The life of the heroine as a "district school teacher," "boarding around," forms one of the most life-like portraitures of the many in this volume.

It is an interesting book, and pervaded with a pure and elevating spirit, which is especially praiseworthy. No one can read it without feeling strengthened and exalted by the noble interpretation of life expressed in its leading characters.

We are glad to learn that Mrs. Hammond is meeting with success in her enterprise, enough copies having been subscribed for in advance to meet the expenses of publication. The book can be obtained by addressing her at her home, Fredonia, N. Y.

THE HARVEST OF YEARS. By M. L. B. Ewell. New York. G. P. Putnam's Sons, 1880.

The above is a story of real New England life from the pen of one of our early mediums and lecturers, formerly Miss Martha Beckwith. For several years she has been settled in New Haven, and busy at work in her mediumship. The imprint of the Putnam's is a guarantee of worth. We have been very much interested in the work. Its characters are all from the real life of the author, and the teachings are all in harmony with our philosophy, though there is nothing to offend the most fastidious orthodox. It belongs to that class like "Gates Ajar," that prepare the way for the Harmonial Philosophy. In the lives of Clara and Louis, we have portrayed two who are conscious of their mediumship, and who nevertheless rarely speak of the unseen to others; and in Emily—drawn from one of our early speakers—and in good Aunt Hilda, we have sensitives who obey unconsciously as all intuitives do, the unseen monitors. The book will do good in developing individual hearts. It will teach nobler ideas of life and home; prompt them to work for others. It gives a hint in the last few chapters of the way that this labor problem may, by the application of brotherly love, be solved. We understand that other works are to follow, and in later volumes these thoughts be unfolded. It is a good missionary and we hope it may find its way to many a home.

Magazines for January not Before Mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the spiritual philosophy, with a corps of able writers.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This monthly magazine is published for the community and contains interesting articles by the members.

The Young Scientist. (No. 14 Dey St., New York.) A Practical Journal of Home Arts for the Young.

Babyland. (D. Lothrop & Co., Boston, Mass.) A magazine for children just beginning to read. The publishers announce that it is the only magazine in the world for the babies, and they should all have it. A special feature for 1881 will be a series of outline drawings for the little ones to paint with water colors.

Thomas Brothers' Musical Journal. (Thomas Bro.'s Catskill, N. Y.) Contents: Music—Happy Land Bright and Fair; Looking Back; Angel's Greeting; Early Morning March. Poetry; Selected Items; Editorials.

Andrews' Bazar. (W. R. Andrews, New York and Cincinnati, Ohio.) A monthly magazine devoted to Fashion, Literature, Art and Society, containing a great many illustrations of the latest fashions and patterns.

A Clergyman Promoted.

In the telegraph dispatches of the daily newspapers we find the following notice of Rev. Mr. Adams. The brave preacher is in the line of promotion to an independent and unsectarian place. Presbyterian decrees do not kill, in these days any more than Papal bulls. They do not harm, indeed, but prove blessings to the true hearted.

ROCHESTER, N. Y., December 30.—The Rev. Myron Adams, pastor of Plymouth Congregational church, this city, was yesterday unanimously disfellowshiped by the Ontario association of Congregational ministers, because, first, he is so unsettled in his belief that he can neither formulate a consistent statement of Christian belief, nor assent to any existing form; second, his conception that sin is inconsistent with man's moral freedom and personal responsibility, he regarding sin as a disease and the sinner to be pitied more than blamed, unfortunate rather than guilty; third, his views on atonement, divine forgiveness, and regeneration are exceedingly mystical and misleading; fourth, he absolutely denies the truth of endless punishment as infamous and blasphemous, and is open to no conviction to the contrary; fifth, he has combated essential truths and their defenders in his pulpit; sixth, he does not represent the faith held by Plymouth church and by the general associations of the State of New York; seventh, he furnishes no satisfactory scriptural or rational basis for his belief, relying on impression which he mistakes for inspiration. Mr. Adams's congregation has hitherto stood faithfully by him, and it is believed they will not be moved by this action. His brother, the Rev. E. P. Adams of Dunkirk, has been ostracised from the Presbyterian church for similar views.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

Man previous to this was on the globe, and while Europe and North eastern America lay under ice, he found in Northern Asia a delightful home, where a genial climate blessed him and furnished with abundant food the domestic animals that he reared and the seeds and fruits on which he largely subsisted. When the arctic climate suddenly dropped upon the inhabitants of this region, those who were spared were compelled to migrate. They poured through the passes of the Himmalehs in Hindostan and drove the dark-skinned aborigines into the mountainous and least accessible portions of the country. They slowly passed into Europe across the Ural Mountains and through Asia Minor; and into the valleys of the Euphrates and Tigris, after deadly struggles with the savage tribes that previously occupied the land; they modified and improved inferior races and became in process of time the great-brained and intelligent peoples that occupy most of Europe, portions of Asia and Africa, and a great part of America to day.

COMETS AND METEORS.

The history of Sideros sheds much light upon one of the darkest pages of the science of astronomy, that which relates to comets and meteors. Of all the heavenly bodies there are none that startle us like these. The horses, that daily pace our roads and obediently bear their loads, do not startle us; it is the runaway that causes the cry, the rush, and to which all eyes are turned. Comets and meteors are the runaways of the sky. Just after Cæsar's death a comet so bright that it was visible for a few hours before sunset, continued for several days. The Romans called it the star of Julius, and looked upon it as a chariot sent to convey his spirit to the skies. In the year 1403 a comet was observed of such brilliancy that even the tail could be seen at midday. Halley's comet, which appeared in 1456, alarmed all Europe. The Turks had just taken Constantinople and were preparing to cross the Hellespont into Europe, and the ignorance of the people led them to connect the appearance of the one with the successes of the other. It is not surprising that the people were alarmed, for it was curved like a sword and extend- two-thirds of the distance from the horizon to the zenith. Pope Callixtus ordered the faithful to say three *Ave Marias* instead of two, and to add to their regular supplications the following: "Lord preserve us from the devil, the Turk and the comet." He no doubt supposed his prescription was efficacious, when the comet within ten days, having reached its perihelion, diminished in size and brilliancy and soon disappeared.

The comet of 1680, when at its perihelion, had a tail which extended over 90 degrees. Its actual length in miles was calculated at 123 millions. So that, if the comet had been in the place of the sun, its tail would have been 31 millions of miles beyond the earth's orbit.

The comet of 1472 was visible on the 21st of January in full daylight. When nearest to the earth, it came within about three millions miles.

The great comet of 1843 was seen by the naked eye at noon. The length of its tail is said to have been 150 million miles.

All comets, however, are not furnished with tails. Many have been observed with very short tails, and a few have been entirely destitute. Some have been seen with two and that of 1744 had six, "spread out like an immense fan."

Astronomers seem generally to be of the opinion that they are composed of exceedingly attenuated matter, and the younger Herschell says, "the most unsubstantial clouds, which float in the highest regions of our atmosphere, and seem at sunset to be drenched in light, and to glow throughout their whole depth as if in actual ignition, without any shadow or dark side, must be looked upon as dense and massive bodies compared with the filmy and all but spiritual texture of a comet." (1) He comes to this conclusion because, as he says, "stars of the smallest magnitude remain distinctly visible, though covered by what appears to be the densest portion of their substance; although the same stars would be completely obliterated by a moderate fog, extending only a few yards from the surface of the earth."

Roscoe referring to Brorsen's comet says: "The mass of the comet, I believe, is astronomically speaking inappreciable. We do not know whether there is as much matter in this comet as would fill this room, or as much as would fill one's hat." (2)

Such comets might, however, be composed of innumerable meteoroids, and, if they varied in size from dust to 20 miles in diameter, they would show no disk, at the distance at which comets are generally observed. It does not seem possible that bodies, seen at a distance of many millions of miles, and in the brightness of the day can be so attenuated as Herschell supposes, and contain as little matter as Roscoe thinks. Some of them have been seen to eclipse stars. "Wartman states that on the night of the 28th of November, 1828, a star of the eighth magnitude was completely eclipsed by Encke's comet." (3)

Arago thinks that comets "occasionally appear round, and with well-defined planetary disks, showing them to be solid opaque bodies, in all respects resembling planets, and only differing from these in the great eccentricity of their orbits." (4) He says they have been seen to pass over the sun, round and black, like the planets Mercury and Venus. Two persons, widely separated from each other, saw this phenomena on the 18th of November, 1826.

The mass of Donati's comet has been valued by M. M. Faye and Roche at about the seven hundredth part of the bulk of the earth. M. Faye says, "It must be owned that such a mass animated with a considerable velocity might well produce by its shock with the earth very perceptible effects."

From the psychometric investigations of Sideros and its fragments, I think that comets may be divided into three grand classes; first, actual planets or worlds, globular as the earth, which, owing to what we call accidents, have been caused to assume eccentric orbits. Such comets would in all probability show no tail during any portion of their course. These we may call planet comets. Second, large fragments of worlds which have run their round, been broken up and are now on their return to the sun, whose heat and light are kept up by their continual fall. We may call these meteoric-comets. Third, clouds of small fragments of pre-existent worlds, each revolving independently, but all united in one mass, and sweeping around the sun obedient to its influence. These are cloud-comets. It is probable that comets of this character show the longest tails, and are, therefore, objects of the greatest interest to us, as they have been objects of the greatest dread. Should such bodies come in contact with the earth, however, it would only result in a meteoric shower. Myriads of fragments are strewed along the paths which the various classes of comets have traversed and are now traversing; too small to be seen by us, except when they are drawn by the earth's attraction through our atmosphere at night, when we call them shooting stars. Of these Prof. H. A. Newton thinks that about ten millions, large enough for their light to be seen, fall on an average daily, and if it were not for the atmosphere, the effect would be to us most disastrous. In the track of the November meteors there must be an immense cloud, but invisible to us, while occupying that track. The star shower that was seen by M. Tharand, on the night of the 11th of November, 1832, appears to have continued until the night of the 13th, for this was the time that Capt. Hammond observed a shower in Arabia. Since the earth moves in its orbit at the rate of 68 000 miles an hour, this would give us more than three millions of miles of a meteoric cloud through which the earth ploughed its way. But the meteoric stream or cloud must have been in motion during the whole time, and could not have moved less than half a million of miles. At a rude calculation we have an enormous cloud—three million miles—by half a million miles. But in 1833, on the 13th of November, was that brilliant shower of meteors, to which I have already referred, and which was seen at Salem, Massachusetts by the same Capt. Hammond, who had seen the shower at Mocha, in Africa, just a year before. It is more than probable that during the whole year the stream of meteoroids had been passing until the earth crossed their path again, when many of them were drawn into our atmosphere and ignited. If this was so we have a stream or cloud of meteoroids at least, 122 millions of miles long and three millions of miles broad.

But remarkable star showers were seen on the 13th of November, 1834, 1835, 1836 and 1837, but in 1839 and 1840 though diligently looked for, they were "not more numerous than on other nights about the same season of the year." (1) It was noticed in 1834 that the meteors were of smaller size than they were the year before. We have then a meteoric cloud passing along what I regard as the orbit of Sideros, for six years, and that probably has a total length of more than 700 million miles.

Comets of the first class might show a disk; comets of the second class would be less likely to show a disk, and through comets of the third class very small stars might be distinctly visible. Sideros was a comet of the first class; the large fragments of Sideros, that have in my opinion struck the earth at various times, were comets of the second class, and the clouds of meteoroids which have been frequently seen by psychometers, I regard as comets of the third class, many of them doubtless invisible to us.

One of the most interesting facts known to us regarding comets, is the amazing distance into space to which some of them journey. The great comet of 1811 has a period, which was fixed by Argelander at nearly 3,000 years. Its greatest distance from the sun, says Mitchell, cannot fall below 160,000 million miles. But great as this distance is, there are comets which fly much farther into space even than this. That of 1680 was calculated by Encke to have a period of 8,000 years, while the period of the comet of July, 1844, has been estimated at 100,000 years. It seems probable to me that we have belonging to our solar system thousands of worlds, beyond the orbit of Uranus and even Neptune; nor are they necessarily the abodes of cold and darkness. Some of them may be breaking up; having become incapable of sustaining life, and having lost their water, air and internal heat, they are going back in fragments to the sun, the largest of them alone being seen by us, as they revolve in their enormous orbit, approaching nearer and nearer, until they plunge into its fire and end their career for ever.

There are many facts known to us regarding comets that are in harmony with the views just presented. Those comets to which Arago refers, that appear round and with well defined planetary disks, may be cometary worlds, on some of which human beings may now reside as they once did on Sideros.

Biela's comet in 1846 was seen to separate into two distinct comets. On the 19th of December, 1845, it appeared pear shaped, and on the 13th of January following it it was seen double in America, and by the 15th, also in Europe, when the bodies were farther apart. The distance from each other increased till they were separated from each other about 160,000 miles. On their return in 1852 their distance was 1,240,000 miles.

If this was a comet of the second class, being only a fragment of a pre existing world, it is not so very surprising to learn that this fragment had in turn become broken, the two pieces thenceforth following independent tracks. Other comets had previously been seen to break into pieces, but, as they had not re-appeared, their occurrence had not been generally accepted.

(1) Outlines of Astronomy, p. 298.
(2) Spectrum Analysis, p. 282.
(3) Lardner's Lectures.
(4) Mitchell's Planetary and Stellar Worlds.

(1) Lardner's Lectures. Meteoric Stones and Shooting Stars.

[To be Continued.]

ORGANIZATION OF THE FORCES OF REFORM.

To the Editor of the Religio-Philosophical Journal:

Your recent editorial suggestions, with the comments of numerous correspondents, on the subject of organization and co-operation among liberal thinkers of all classes, have been read by me with great interest, as betokening the awakening of thought in an important direction which has long seemed desirable. Whether or not the time has arrived for a successful movement in the direction aimed at, the wide discussion of the subject which you have introduced cannot fail to educate the general mind towards the point when success will be practicable.

In compliance with your invitation, I will submit some thoughts and suggestions on the general subject—the results of much reflection—as my contribution to the discussion.

1. The harmonious co-operation of all sincere workers for human improvement seem eminently desirable, for many reasons which need not be here repeated. Such co-operation, for the best results, requires association and organization in some form, and thus division and co-ordination of labor.

2. Harmonious association and co-operation can only result from

ESSENTIAL UNITY OF CONVICTION

as to three things—the objects to be sought, the methods by which those objects shall be pursued, and the underlying principles of right and truth which make those objects desirable. As one of your correspondents (Mrs. Maria M. King), has properly remarked, "An organization, to be worthy of the name, must have some central thought to form its basis or life-principle, some object to promote paramount to all others, and to which others are subservient." These convictions as to principles, objects and methods constitute in fact a creed, which is as indispensable to a living, vigorous organization of human beings, as is a life-principle to a plant or tree. Nothing but inanity and decomposition can exist without it. And on the character or quality of this basic life-principle—this creed—will depend the character, vigor, usefulness and perpetuity of the organization formed.

These positions seem self-evident, and hence it has long appeared to me that the habitual inveighing of many Spiritualists and Liberals against "creed" indiscriminately, and their indisposition generally to organize on the basis of any clear statement of principles, was a shallow absurdity. No wonder then many attempts to organize have come to nought. As well try to build an oak out of a pile of sand, with no acorn in it! A man or woman who has no convictions is not of the stuff for a reformer. He who has no beliefs, *i. e.*, no creed, is little more than an idiot.

Hence, Mr. Editor, I was not a little interested, not to say amused, by noticing, that though you had presented it as one of the merits of your proposed plan that it offered "no creed"—in fact, that "no one is called on to believe anything, or even to know anything, as the condition of admission"—yet you subsequently felt constrained to say that your proposed "colleges of philosophy" would "imply a creed," which you proceed to set forth in seven distinct propositions. These certainly involve believing a great deal, as well as knowing many important things. Your implied creed is a very good one, as far as it goes; but I fail to see the objection to having it clearly formulated at the outset, so that all may know definitely what they are aiming at, and that their associates agree with them on what they esteem vital points. Without this, I see not how there could be any mutual confidence or efficient co-operation. In fact, there must be—just what we have seen so much of in crude attempts at organization hitherto—mutual distrust, suspicion of motives, radical diversities as to principles and methods, and perpetual wrangling until dissolution ensues.

There are creeds, and creeds. The objectionable thing about them is, not the forming of clearly defined convictions, nor the formulating of these on paper, but the binding of ourselves or each other not to change our convictions. We want no cast-iron creeds, made to last for a life time, and to be changed only on pain of churchly "excommunication," or social ostracism. There is a vast difference between that sort of creed, and one which consists merely of a statement of present convictions, honestly entertained, earnestly lived up to, and subscribed as a basis of co-operation with others for useful ends, one of which ends should be mutual aid in a perpetual search for further truth, with encouragement to accept it and renounce error as fast as discovered. Such, in my opinion, must be the style of creed for the "church of the future," and it will be a help and not a hindrance to progress. "Formulated creeds are nothing," as you say, unless, indeed, they are expressions of vital principles controlling the heart and life. Then they are a power.

3. But a creed will lead to sects. True. Where mental freedom and activity exist, divergencies of opinion are inevitable. What then? Are these to be altogether deprecated? Not half so much, in my judgment, as either mental stagnation or the want of clearly defined convictions and purposes. As your clear-sighted correspondent, Mrs. King, has observed, "Sectarianism is already an accomplished fact in Spiritualism; and protests will avail little to prevent the outworking of a law that is as natural as that which makes one rose differ from another." The problem is, while allowing free play to these divergent tendencies, to harmonize all useful workers around some central truth and purpose having sufficient intrinsic worth and attractive power to overcome their repulsions, to soften the asperities and abate the antagonisms of sect, and induce mutual courtesy and toleration instead. Can any truth or purpose be set forth which has such power? We shall see.

4. It appears to me that one prominently desirable object of organized co-operation, at least on the part of all Spiritualists, should be mutual aid in

SPIRITUAL CULTURE.

Your proposed plan provides for physical, mental and artistic culture, but does not distinctly specify spiritual. By this I mean not merely the proper cultivation, unfoldment and orderly exercise for worthy ends of those superior capabilities of the human spirit which give perception of spirit-entities and the underlying verities of being—the powers of clairvoyance, psychometry, impressibility, inspiration, healing, and all other desirable forms of mediumship. This culture should by no means be neglected in the "Church of the Future." But there is another and still more important department of spiritual culture, which consists in stimulation to healthful activity of all those higher qualities and graces of the spirit—such as charity, courtesy, cheerfulness, inward peace, forbearance, self-abnegation, active good will, faith in good, gentleness, humility, moderation, reverence, aspiration, and all other manly and womanly virtues—which characterize the nobler and better selfhood of man. These qualities are the highest fruitage of humanity, and their cultivation is of paramount importance. The chief power and lingering charm of the decaying church of the past—all that gives it any hold upon emancipated souls in the present—is to be found in its measurable though imperfect culture of these virtues and graces; and the great weakness of Spiritualism hitherto, as a moral force, has been the neglect of the same. Whatever organization shall aspire to be the "church of the future," must on no account neglect this function, but, on the contrary must fulfill it more rationally and efficiently than that of the past has done.

Possibly, Mr. Editor, you intend this branch of culture should come into your plan, under your first department—"Praise of known worth—worship," etc. If so, it should, in my judgment, be distinctly specified and made prominent—though judicious culture will probably require something more than mere "praise."

5. With reference to Spiritualism as a whole, your plan, if I apprehend it, provides only for "investigation." All "conclusions" are relegated to "the future," and so, I presume, would be anything like practical applications of what is learned. This may be very well for a large class of persons interested in the subject, who are as yet mere inquirers. And I have long felt that there is need of the organization of psychological societies, or perhaps of a national psychological society, with many local auxiliaries, which should devote attention to the careful observation and verification, by scientific methods, of such psychical phenomena as occur—the results to be published for general information as are the proceedings of other scientific bodies. Such societies should of course exclude all consideration of theological, social, or other reform questions, confining their attention solely to questions of fact, or phenomena and their causes. Thus they might enlist the interest and co-operation of many able scientific minds, who have hitherto been repelled from investigation, or at least from any public avowal of such investigation, by what have seemed to them the philosophical crudities and reform vagaries connected with Spiritualism as a movement.

But while "investigation," of the most exact and rigid character that the nature of the phenomena will admit, needs to be promoted, yet that alone would fail to meet the demands of a considerable body of earnest and intelligent Spiritualists—those who have investigated for years, and have already come to important, and, as they think, well-founded "conclusions," and are now desirous of putting the knowledge and growth acquired to the best use for the general good. The A B C class is of prime importance in every department of learning, but one does not wish to always remain in it. Higher classes should be organized.

6. But is the conjunction of the dissentient forces of progress feasible on any plan? Can Spiritualists of various shades, and non-spiritualistic "liberals" of any shade, unite on any platform for common work, that shall not be too latitudinarian, or platitudinarian, for efficiency; or that shall not require Spiritualists to limit themselves to mere "investigation?"

When I remember the contemptuousness, if not bitter hostility, commonly manifested toward Spiritualism and Spiritualists, by leading non-spiritualistic "liberals," so-called, (except, perhaps, when they want help in turning their grindstone)—their seeming unwillingness that anybody should learn anything about more than "one world at a time"—I confess the prospect for union does not look very hopeful. Nevertheless, there are varieties of the species called liberal. While some are as intensely illiberal, bigoted and intolerant as are the partisans of orthodox theology, all are not so; and the experiment of co-operation on some common ground may be worth trying—provided a common ground can be chosen that is worth the endeavor.

The limited coalitions that have been thus far attempted between Spiritualists and "liberals" have been based, if I mistake not, usually, if not wholly, on a common hostility to the claims and demands of the popular theology. And they may have served temporarily useful purposes. But alliances for warfare, "offensive or defensive," are not the most desirable. The combatants, full of the spirit of antagonism, are very apt, on slight occasion, to train their guns on each other's camps, to the delight of the common enemy—as has been often witnessed.

A PLAN PROPOSED.

I suggest, therefore, the trial of a plan something like the following, which, if I mistake not, embraces the essential features of your editorial scheme, with some important additions.

1. Let a general organization be formed on the simple basis of

FRATERNITY, OR UNIVERSAL BROTHERHOOD,

and the plain duties resulting therefrom, of kindness, good-will, courtesy, and care for the welfare of all human beings. All liberalists, so far as I know, and all Spiritualists, and, for that matter, all Christians as well, profess to believe in this as a fundamental truth. And it is a potent truth—in fact, the one potent truth and impulse, deeper than all intellectual beliefs, which alone prompts men of all creeds and of no creed (if such there are), in proportion as they feel its power, to earnest, persistent and unselfish efforts for human enlightenment and elevation. Those, surely, who do not feel its power and binding force are in no condition to be organized as workers for human improvement.

This central truth, it seems to me, should be plainly but simply stated, or "formulated," with the self-evident obligations which result from it as a basis or "creed" if you will; and it would further be well to require from each member a pledge to endeavor to live in all respects in accordance with the claims of brotherhood—especially to treat all fellow-members of the fraternity with kindness and courtesy, whatever differences of opinion may arise as to questions of fact, theoretical truth, or methods of promoting human good. (This of course, would not shut off criticism, or the endeavor to set forth and correct any supposed error or mistake of another. It would only require that this be done in a fraternal spirit and courteous manner, thus abolishing the acrimony and contemptuousness so often attendant upon controversy.)

Within this general organization, or fraternity, the practical work undertaken for the promotion of human welfare, may be assigned to departments, committees, bands, groups, or whatever they may be designated; and these may be as numerous as the contemplated work shall require, or as any portion of the members shall see fit to organize. Each department, committee or band should have a sub-organization of its own, with a definite statement of its principles or conviction and purposes, and of the modes in which it proposes to act—all, of course, in harmony with the general purpose. Each should have at it head a competent chairman or leader, fully imbued with the spirit of the work undertaken, who will be at liberty to attract to and associate with himself, or herself the ablest assistants his or her personal character, or the special work attempted, can command.

This will afford room for all shades of opinion, conviction, or "creed," as well as for as many different methods of operation, not inconsistent with the general purpose, as may find a following.

Members should be at liberty to connect themselves with and labor in as many different departments or groups as they may desire, and all should be induced to work in some departments.

The heads of departments or groups should be, with the leading officers of the general organization, members of an executive board, who will arrange for the regular meetings of the several departments in such a way as that they shall not interfere with each other.

Each department, when organized, should submit its basis of principles, its objects and plans, to the general organization for official recognition; and stated meetings of the general body should be held monthly or quarterly, at which each branch should report its doings, plans, etc., for the general information.

The "seven departments" proposed by you, Mr. Editor (see JOURNAL of Dec. 18th), or any portion of them that a local society may deem practicable, might be adopted, or others in their stead. I should hope that at least a department looking to

SPIRITUAL CULTURE,

as above outlined, would be formed by all societies, though it might come in under the more general head of

EDUCATION;

also another that should have in view the practical application of brotherhood to life—in other words,

SOCIETARY REFORM

on the basis of fraternity, to be realized as rapidly as practicable.

Of course, one leading object of the general organization would be, either through its ordinary officers, or some one of its special committees to procure occasional discourses setting forth the nature and claims of brotherhood.

Lectures or instructions on Spiritualism, or any of its special phases, should be arranged for by the committee or group having that department in charge; and others not interested in it would need have no responsibility for it. So different phases or schools of Spiritualism, if such exist in any locality, might each have its committee, and its regular or occasional presentation before the public—each solely on the responsibility of its adherents. This would tend to secure an able representation of different phases, in the spirit of fraternal courtesy, and give the public fair opportunity to judge between them. The investigation of psychical phenomena might well be assigned to a special department or committee.

A children's lyceum or Sunday school might properly come in the department of spiritual culture, or education, or might be managed by a distinct special committee.

Lessons in physical culture or hygiene would properly fall in the department of education or "science."

Eleemosynary work, such as looking after the needy, sick or unfortunate, with counsel to the tempted and discouraged, might occupy a special committee, or, together with the provision of lectures on brotherhood, be referred to a department charged with societary reform, or, as you phrase it, the "encouragement of the known duties."

A department for the "cultivation of pure beauty—art—in which would be combined the attractions of amusements, music, poetry, painting, the drama, statuary," etc., would certainly be an admirable thing, whenever and wherever it can be attained.

Provision should also be made for the discussion of philosophical and all other important questions—which discussion, when conducted in the spirit of fraternity, and for ends of use rather than love of debate, may be of the highest utility.

A fraternity organized and properly conducted for these objects would certainly perform all the useful functions of the church, and much more; and would take from that decrepit institution all excuse for longer existence. It would also remove from the friends of progress the reproach of attempting to destroy the old structures in which humanity has been sheltered, without providing new and better.

This plan, at first blush, may look complicated and ponderous; but one of its advantages is, that, starting with the right basis, which is simplicity itself, the several departments or committees may be added only as they are needed and called for, or as competent persons are moved to attempt them. If liberalists decline to co-operate with Spiritualists on this plan, it remains none the less adapted for the variant schools of Spiritualists alone.

The details of a constitution, or working plan, of organization, embracing these features, may be readily drawn up by any person familiar with such work, and need not be given here.

These suggestions, Mr. Editor, are respectfully submitted for what they may be worth, by

AN OLD SPIRITUALIST.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us,
Hark how creation's musical chorus,
Unintermittingly goes up to Heaven.
Never the ocean wave falters in flowing,
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

Labor is worship—the robin is singing,
Labor is worship—the wild bee is winging,
Listen that eloquent whisper upspringing
Speaks to thy soul from out nature's great heart,
From the dark cloud flows the life-giving shower,
From the rough clod blooms the soft-breathing flower,
From the small insect the rich coral bower,
Only man in his indolence shrinks from his part.

Stop not, though shame, sin and anguish be round thee,
Bravely fling off the cold chain that hath bound thee,
Look at that pure heaven smiling beyond thee,
Rest not content in thy darkness—a clod,
Work for some good, be it ever so slowly,
Cherish some flower, be it ever so lowly,
Labor, for labor is noble and holy,
Let thy great deeds be thy prayer to thy God.
Frances S. Osgood.

Women are continually invading the ranks of journalism. The Thayer county, Nebraska, *Sentinel*, has a woman's column, and Mrs. Churchill's *Antelope* is successfully established in Denver. Mrs. Emma Molloy has taken editorial work on *The Morning*, in New York city, to the great regret of her Indianapolis friends.

The girls in the Senior and Junior classes of Iowa Agricultural College, have practically learned how to make good bread, pie and pudding; also how to select and cook every kind of meat, as well as poultry, game, oysters and fish. They are also taught how to preserve and prepare all kinds of fruit. All kinds of household instruction is furnished in this college, including the management of the sick room and the food of its inmates.

The Margaret Fuller Society of Chicago is established to educate women in political economy and the principles of government. Mrs. Lucinda B. Chandler, who has done inestimable work in establishing moral education societies in many cities, has appealed to that portion of the press which believes in the equality of human rights, to publish her address to her countrywomen. She says: "We have a work to do, and self-respect, love of home, love of country, loyalty to principle, require us to gird ourselves for the battle, and do battle valiantly in the moral realm, as man has done in the physical, to achieve the opportunity of freedom." She exhorts women to form clubs for the education, study and discussion of the principles of government.

In connection with the study of political economy, T. W. Higginson describes a new society established for that purpose, in which women's names are enrolled. Mr. R. L. Dugdale, 79 4th avenue, New York city, is the Secretary. It is managed by a committee of twenty-five men, who are considered experts in the science. These recommend a course of reading to cover one year, including four small books. They are Nordhoff's "Politics for young Americans," Prof. Perry's "Introduction to Political Economy," Johnson's "History of American Politics," and MacAdam's "Alphabet in Finance." This society is more needed by women than by men, and many will be glad to learn how they can best gain the outlines of a very important science, bearing directly on the welfare of humanity. There is a list of books recommended for reading on political and economic subjects at the same time. It is not necessary to believe all that these books contain, but it is most desirable to know by what methods governments exist.

The rapid increase of the range of woman's studies, has been followed by an effort to educate them in the principles of mental and political sciences, in the University of Cambridge and College of London. The Pall Mall *Gazette*, speaking of these enlarged opportunities, says: "Difference in sex seems to affect the intellect much less than one might have supposed. What it does affect, and that profoundly, is the emotional temperament." That paper then discusses the grave danger to young women, which comes from the very eagerness with which they enter into the intellectual arena.

This paper, like most of the educational institutions, does not seem to suspect that the process which they discuss is not true education; it is a process of cramming, or rather, it is a hot-house. The true school for mental and spiritual unfoldment will not come through the Harvard Annex or the London University, as they are now maintained. The whole being will be educated in the school of the future; first the physical, then the social, the mental and the spiritual, by processes which are now but dimly understood. We cannot doubt that the wisest and best men and women shall be developed as teachers, and through their intuitions the better way may be opened. True, there must be classes and libraries and museums and learned preceptors, but there must be some more interior method of developing the germ of immortality. There will be a better understanding of spirit and the way in which it is connected with and acts upon the soul and its encasing body, and of their relations with the external world, as well as that divine life which is the source of all life.

The science of humanity is a vast field and education is something more than a great hoard of facts, or even inferences from facts, a store of useful and unuseful knowledge. It is more than a skillful manipulation of mental tools; it is a process of which this brief existence can furnish, at best, only a mere beginning. The materialistic philosophy of the day would have us skillful in the use of the tools and the pleasures of this world and only for this world. To those who believe in progressive unfoldment, such a view is inexpressibly sad and unsatisfactory.

By the departure of George Eliot, literature has lost its most remarkable representative woman. It is not necessary to define her title to supremacy, almost every one has hung absorbed over the pages of her novels. To many, Romola is her finest book; it is certainly a marvel of artistic and historic elaboration, true to the Florentine life and steeped in its atmosphere, but some of her other works have touched the hearts of her readers more than that. Nor will we stop to analyze her power, save to say with a critic, that "no sweeter, healthier, more picturesque novels were ever written in the English language."

Under all her rare and perfect charm of psychological delineation—for her plots were mere threads upon which to hang these jewels—are ethical teachings, most skillfully veiled, so that a superficial reader is not conscious that he is being taught a philosophical lesson. Nor were her views disagreeable or obtrusive; she painted with equal delight the orthodox and the skeptic. Her best characters were undoubtedly of her own sex, with whom she had deep and abiding sympathy. Romola, Dinah, Maggie Tulliver, Mrs. Poyser, the lofty and devoted Dorothea, and the sweet Jewess Miriam, and Gwendoline—all are created by the tenderness of kinship as well as the might of genius. It is true, nothing could be more sad than some of these creations, for, looked at from the earthy side, their lives were failures.

And there is, unhappily, found the limitations and unsatisfactoriness of Geo. Eliot. She is the representative of the best class of materialists or positive thinkers, who deal largely and generously with ethical questions in the light of this life only. The class is a growing and powerful one, and are depleting a portion of the best life of the churches, namely, those who are not spiritually quickened so that they discern the vast realm which lies above and beyond the domain of the senses. To those who are, George Eliot's wonderfully epigramatic sentences, the charm of her character painting and the variety and extent of her knowledge, linguistic, scientific and literary, only serve to wreathe and decorate an empty sepulchre.

For this genius had no belief in personal immortality. Unutterably sad must have been those hours of solitude which come to all at some time. With the wealth of affection and resource of that royal nature, its horizon was bounded by this earth. Sympathetic, tender, sweet, womanly, glowing and heroic, touching the most impassioned chords of emotion, the soul beat hopelessly against its prison bars, like an eagle caged in walls which held no outlet up to the blue sky of Heaven.

At last the prison door is unchained and George Eliot is free, and she has joined the "choir invisible." Who can picture her surprise and joy at finding herself at liberty to continue, consciously, a limitless career of being? Her grand nature yearned to bless her kind, and now she has the opportunity. Many will remember her fervent and pathetic prayer:

"Oh! may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence—live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence, urge man's minds
To vaster issues.

So to live is heaven. . . .
. . . . may I reach
That purest heaven, to be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!
So shall I join the choir invisible,
Whose music is the gladness of the world.

"Is Darwin Right?"

The following is an extract from the advance sheets of a new work by Prof. Denton, with the above title:

The great mistake that many scientists as well as theologians appear to me to make, is in supposing that this is a dead world, in a dead universe, and only made alive by the operation of some exterior force. Darwin thinks that all living beings came from one or a few forms, "into which life was first breathed;" thus giving us a dead world, into which an exterior power breathed life. If this was ever done, the great probability is that life was breathed into a man. Why should a miracle-worker bridge the chasm between death and life for an invisible monad, when the bridge would just as easily carry a man?

The difference between the universe such persons believe in, and that in which we live, is great as the difference between a natural tree and an artificial one. In the artificial tree, made in a day, a wooden trunk is fashioned, holes are bored, limbs inserted, twigs put into them, and leaves and fruit attached. It may appear beautiful, but there is no life in its heart, no sap in its branches, no circulation through its leaves. It is no more a tree than the chair in which its maker sits. The natural tree requires centuries for its perfection, but it is alive from deepest radicle to topmost leaf. Break a branch, and every rootlet feels and responds to the demand for material to repair damages. Day and night the living currents flow through its veins, bearing color to the blossom, honey to its cup, sugar to the fruit, and down for its cheek, to ward off the attacks of the insect robber. Strip off every leaf, and it re-clothes itself; and, though winter makes it bare a hundred times, a hundred times it renews its beauty. No less alive is the world in which we dwell, and the universe of which it forms to us such an important part; and it is this that rendered man a possibility upon our planet.

BOOK REVIEWS.

LOVE VERSUS FASCINATION. A novel. By Orpha E. Hammond. Pp. 236, 12 mo. Price $1.00; postage 6 cents.

Mrs. Hammond embodies in practical life the distinguishing principles of pure and exalted Spiritualism. Under the most discouraging circumstances, she has devoted her life in caring for her parents and rearing her two children. Amidst her heavy cares, she has been inspired to write, and as her own publisher, appears before the public with this volume in which she has developed in the plot of an interesting story, a profound philosophy of love and marriage, and drawn the distinction between true love which ennobles and purifies, and fascination which enslaves, degrades and destroys. It also presents forcible contrasts between the harmonious home, enshrined in love and devotion, and the ill ordered and inharmonious, where every law, spiritual and physical, is hourly broken. The life of the heroine as a "district school teacher," "boarding around," forms one of the most life-like portraitures of the many in this volume.

It is an interesting book, and pervaded with a pure and elevating spirit, which is especially praiseworthy. No one can read it without feeling strengthened and exalted by the noble interpretation of life expressed in its leading characters.

We are glad to learn that Mrs. Hammond is meeting with success in her enterprise, enough copies having been subscribed for in advance to meet the expenses of publication. The book can be obtained by addressing her at her home, Fredonia, N. Y.

THE HARVEST OF YEARS. By M. L. B. Ewell. New York. G. P. Putnam's Sons, 1880.

The above is a story of real New England life from the pen of one of our early mediums and lecturers, formerly Miss Martha Beckweth. For several years she has been settled in New Haven, and busy at work in her mediumship. The imprint of the Putnam's is a guarantee of worth. We have been very much interested in the work. Its characters are all from the real life of the author, and the teachings are all in harmony with our philosophy, though there is nothing to offend the most fastidious orthodox. It belongs to that class like "Gates Ajar," that prepare the way for the Harmonial Philosophy. In the lives of Clara and Louis, we have portrayed two who are conscious of their mediumship, and who nevertheless rarely speak of the unseen to others; and in Emily—drawn from one of our early speakers—and in good Aunt Hilda, we have sensitives who obey unconsciously as all intuitives do, the unseen monitors. The book will do good in developing individual hearts. It will teach nobler ideas of life and home; prompt them to work for others. It gives a hint in the last few chapters of the way that this labor problem may, by the application of brotherly love, be solved. We understand that other works are to follow, and in later volumes these thoughts be unfolded. It is a good missionary and we hope it may find its way to many a home.

Magazines for January not Before Mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the spiritual philosophy, with a corps of able writers.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This monthly magazine is published for the community and contains interesting articles by the members.

The Young Scientist. (No. 14 Dey St., New York.) A Practical Journal of Home Arts for the Young.

Babyland. (D. Lothrop & Co., Boston, Mass.) A magazine for children just beginning to read. The publishers announce that it is the only magazine in the world for the babies, and they should all have it. A special feature for 1881 will be a series of outline drawings for the little ones to paint with water colors.

Thomas Brothers' Musical Journal. (Thomas Bro.'s Catskill, N. Y.) Contents: Music—Happy Land Bright and Fair; Looking Back; Angel's Greeting; Early Morning March. Poetry; Selected Items; Editorials.

Andrews' Bazar. (W. R. Andrews, New York and Cincinnati, Ohio.) A monthly magazine devoted to Fashion, Literature, Art and Society, containing a great many illustrations of the latest fashions and patterns.

A Clergyman Promoted.

In the telegraph dispatches of the daily newspapers we find the following notice of Rev. Mr. Adams. The brave preacher is in the line of promotion to an independent and unsectarian place. Presbyterian decrees do not kill, in these days any more than Papal bulls. They do not harm, indeed, but prove blessings to the true hearted.

ROCHESTER, N. Y., December 30.—The Rev. Myron Adams, pastor of Plymouth Congregational church, this city, was yesterday unanimously disfellowshiped by the Ontario association of Congregational ministers, because, first, he is so unsettled in his belief that he can neither formulate a consistent statement of Christian belief, nor assent to any existing form; second, his conception that sin is inconsistent with man's moral freedom and personal responsibility, he regarding sin as a disease and the sinner to be pitied more than blamed, unfortunate rather than guilty; third, his views on atonement, divine forgiveness, and regeneration are exceedingly mystical and misleading; fourth, he absolutely denies the truth of endless punishment as infamous and blasphemous, and is open to no conviction to the contrary; fifth, he has combated essential truths and their defenders in his pulpit; sixth, he does not represent the faith held by Plymouth church and by the general associations of the State of New York; seventh, he furnishes no satisfactory scriptural or rational basis for his belief, relying on impression which he mistakes for inspiration. Mr. Adams's congregation has hitherto stood faithfully by him, and it is believed they will not be moved by this action. His brother, the Rev. E. P. Adams of Dunkirk, has been ostracized from the Presbyterian church for similar views.

Religio-Philosophical Journal

JOHN C. BUNDY, - - - - Editor.
J. R. FRANCIS, - - - Associate Editor

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CHICAGO, ILL., January 15, 1881.

A Chicago Medium Confounds Hermann the Great Prestidigitateur.

Hermann's skill as a prestidigitateur is well known throughout Europe and North and South America. Though his performances lack the dash and dazzling brilliancy of Cazeneuve's, he more than makes up for this in the smoothness, grace and artistic taste which he displays in his exhibitions. We had considerable curiosity to get his views as to the phenomena of Spiritualism, and if possible to bring about an interview between this expert in slight-of-hand and the justly celebrated medium, Mrs. Simpson of this city. As several European magicians have certified that the manifestations in Slade's presence are beyond the art of the conjurer, we deemed it only fair to give Hermann a chance to show the metal he was made of. After consulting Prof. Denslow, who approved the plan, we laid the matter before Mr. J. H. McVicker, at whose theatre Hermann was performing; through whose courtesy we met Mr. Hermann and broached the subject of Spiritualism, asking him what he thought of the phenomena. It was soon apparent that he held the whole subject in contempt, though with his native politeness he studied not to give offense. He declared most emphatically that such a thing as direct writing could not be done; that mediums always failed in his presence. Upon inquiry we found he had never seen any of those mediums who are best known to investigators. When we told him we had seen direct writing in the presence of Slade and Mrs. Simpson, and had conclusive evidence that it had been obtained through the mediumship of Watkins, Phillips, Mrs. Patterson, and many others, he gave one of his inimitable shrugs, and pityingly smiled. We then said: "Mr. Hermann, we believe you to be master of your art, and that if what we believe to be direct writing, *i. e.*, writing without human contact, and by some external intelligent force, is in fact a trick of the medium, you can detect it." To this he gave a very positive affirmative. Continuing, we said: "Mr. Hermann, we will take you into the presence of a medium, where, we think, you can witness this writing, and if you can satisfy us that it is a trick and explain how it is done by your art we will publish your explanation as readily as anything else, for the truth is what we are after. On the other hand, if you see what you know to be beyond the possibilities of your art, will you so certify?" To which he promptly replied: "O, yes! but it won't be done." In answer to this, we said: "We don't know that it will, we cannot with absolute certainty predicate the result of the proposed séance on our past experience, as there are agents in the experiment over which we have no control, but we are willing to make the attempt." At this point Mr. McVicker interjected the remark, "Failures are quite common; an investigator may have a failure at one time and at a subsequent sitting witness the writing to his perfect satisfaction." "O, yes!" confidently ejaculated Hermann, "that is a part of the trick, the writing won't be done in my presence." The result of the interview was an expression from Hermann that he would be delighted to investigate the matter, and when told that Mrs. Simpson's time was very much engaged, and it might be difficult to secure a sitting, and if one were obtained it would be necessary for him to be on hand to the minute, he replied: "I'll be there sure. I'll get up at five o'clock in the morning if necessary." We then called on Mrs. Simpson and stated to her frankly what we wanted, giving her Hermann's name and his conversation as above related, and said: "Mrs. Simpson, we do not wish to dictate to you or over-persuade you, but if you are disposed to accord a sitting to Hermann for the experiment we shall be greatly pleased; if your spirit control can successfully contend against the influence of such an opponent and produce the writing, it will afford valuable proof of spirit manifestations under the most trying conditions; if the experiment fails it proves nothing against you and will not lessen our confidence in your mediumship." Mrs. Simpson readily assented and fixed the hour at ten o'clock, Sunday, the 2nd inst. The parties present at the sitting were Mr. Hermann and one of his assistants, Mr. J. H. McVicker and Prof. Denslow. The experiment was a victory for the medium and her spirit helpers. A full account of the affair was published in the Chicago *Times* of the 7th, from which we make the following extract:

Arriving at Mrs. Simpson's residence, at No. 24 Ogden avenue, at the hour appointed, they were all immediately shown into Mrs. Simpson's usual séance-room, which is a hall room on the second floor, furnished with a small, plain slab table, about fifteen by twenty-two inches, with four stout legs, covered by a breakfast cloth, and placed near the single window, which amply lighted the room, as the sun was shining directly in through the partially-closed blinds. A plain carpet, a few chairs, and some articles of larger furniture near the door completed the equipment of the room. Hermann looked carefully on the under side of the slab table, turned it around, saw that it was plain,

ADMITTED THAT IT WAS PERFECTLY HONEST,

but, with a tricky wink, remarked: "It's all right; I've got an idea." Mrs. Simpson sat beside the table, handed Hermann her slate for examination, expressing a desire to use her own slate first and afterward those which Hermann had brought, as they were new and gray, while hers was black with use, and less force would be necessary to make a legible mark upon her slate than upon his. Hermann examined the slate, and pronounced it satisfactorily clean, there being no vestige of writing on either side. Mrs. Simpson then requested Hermann's assistant to place his hand directly underneath and supporting hers, as she placed hers directly underneath and supporting the slate, at the same time bringing the upper surface of the slate directly under and against the under side of the table. He did so. The breakfast cloth was raised sufficiently so that Hermann and the rest could all see the slate resting firmly against the under side of the table, sustained by Mrs. Simpson's hand lying open and flat against the slate, with the entire hand of Hermann's assistant placed open and flat under, against and around the hand of Mrs. Simpson. On restoring the cloth Mrs. Simpson requested Hermann to make some remarks to which the writing to be done would apply. Hermann turned to McVicker and said: "As I was saying——." The remainder of the remark was not intelligible to the other bystanders. Instantly all persons present heard the writing on the upper side of the slate. Hermann and Mr. McVicker as well as the assistant, acknowledged that the writing was

CLEARLY AUDIBLE.

Upon raising the cloth the hands were found in the same position underneath the slate, and were continued so, at Mrs. Simpson's request, until the slate was brought from under the table. Upon its upper surface were there found written these words: "Yes, but I was not present when you made that remark."

Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he: "let's go home." "Are you satisfied," inquired Prof. Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann; "how could any person get between the slate and the table? But

I CAN DO IT INSIDE OF FOUR DAYS,

and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take her place and perform the same trick then and there.

"No!" remarked Hermann waving away the proffered chair: "I can do it but not now. I will do it at my room in my hotel after breakfast. I have not had my breakfast, and have not the necessary force to do it here."

"If you do it," inquired Prof. Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

"She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and show my assistant how to do it," said Hermann.

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Prof. Denslow."

"No, none whatever." I agree with you fully on that point," replied Hermann.

"Will you certify that it is not done by the exercise of your art as a prestidigitateur," he was asked.

"No: not today. I will write a letter to Mr. McVicker about it from Pittsburgh, and if you publish that you will get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen."

"Well, I will leave the paper at my hotel before leaving town this afternoon."

While this colloquy was going on, Mr. McVicker had written upon a bit of paper a question, which he folded up tightly in a pellet and handed to Herman's assistant, requesting him to

GET AN ANSWER TO IT ON THE SLATE.

Hermann's assistant took the paper and was about asking Mrs. Simpson for an answer to it, when she, looking up into the corner of the room wherein she purports to see and talk with her alleged control, "Skiwaukee," said; "Somebody has asked a question, and I read upon the wall the answer to it. I will write you the answer, and you can see if it responds to your question." She then wrote upon the slate, as follows: "He is, but he does not want to acknowledge it." Hermann's assistant then unrolled the question and found it to read as follows: "Is Hermann a medium?" The assistant then expressed a desire to ask a question, but Mrs. Simpson, purporting to derive her impressions from the same mysterious corner, replied that

"NOTHING FURTHER WOULD COME."

and said: "When four gentlemen call upon a lady, as a matter of business, to test the powers manifested in her presence, and the result is a manifestation of all the powers claimed, and this is followed by a refusal on the part of the company who had seen all they came to see, to make any acknowledgment whatever of the truth of what they have seen, it strikes me that the business of that lady with those gentlemen is finished.

The assistant begged leave to ask only a single question. Mrs. Simpson replied:

"Whenever, you, sir, will come here in your own right and ask manifestations, they will continue, I am ready to guarantee, as long as you would wish, though it might be for fifteen days. For you, sir," (the assistant was a solid, ruddy, and reticent Englishman, the very opposite of the quick, nervous, and self-sufficient Hermann), "you, sir, though very negative exteriorly, are sufficiently positive in your interior. But further manifestations in presence of the present company have ceased, because Mr. Hermann, though extremely positive in his exterior, is just as extremely negative in his interior."

Whatever this might mean, the party returned. Mr. Hermann left no statement of his opinion concerning the means by which the writing was done.

Mrs. Simpson on this, as on all other occasions when an effort has been made to test or bluff her by an exhibition of adverse will power, showed that she possessed the stamina, force, and pluck to completely conquer all such adverse pretensions. This is among the rare qualities in Mrs. Simpson, which render her a peculiarly fit subject for public tests, where force of character is almost as essential as genuineness in the mediumship.

In the account as published in the Chicago *Times*, the writer inadvertently passed over a point essential to give completeness to the séance as a test. After the exhibition of the first writing upon Mrs. Simpson's slate, Hermann was quite confident in his assertions that "no more writing would be done." He accompanied such assertions also with a very knowing wink to the other investigators, which he took no pains to conceal from Mrs. Simpson.

In the midst of this adverse bluster Mrs. Simpson requested Hermann to prepare his own slates, which he did by cleansing them with his handkerchief from every sign of marks or pencil dust. They closed together by hinges, were just purchased, and had, probably, never had a mark made upon them. These two slates were placed in position, closed tightly together under the table. Mrs. Simpson holding them with one hand and Hermann's assistant with the other. When the slates had thus been placed in position Mr. McVicker, for the purpose of making a suggestion to which the writing to be done between the slates would be responsive, said, "Hermann, will you stay any longer than a week in Pittsburgh?"

Forthwith the writing was heard within the slates by all parties present, and on removing and opening them, the following words were found written on the inside of the undermost slate. "No! no longer than one week in Pittsburgh." This ended all discussion as to whether the phenomenon was capable of repetition.

We proposed to Mrs. Maud Lord that she as well as Mrs. Simpson should give Hermann a test séance, to which proposition she readily assented. Owing to our extreme pre-occupation we were unable to perfect the necessary arrangements within the brief space remaining of Hermann's engagement in the city; but we have no doubt that had the experimental séance been held, Mrs. Lord would have been as successful as was Mrs. Simpson.

Dr. Beard as a Mesmerist.

Under the title of "some new and curious experiments in the office of Dr. George M. Beard," the New York *Sun* gives an account of the mesmerizing of three subjects by Beard and of the usual phenomena resulting. The subjects were completely under the control of the operator, felt no pains or sensations, but those he told them to feel, though subject to influences which in a normal state would have caused the most severe pains or the most lively sensations. The experiments are neither new nor curious in themselves. The only new or curious fact connected with them, is that they are conducted by an allopathic physician who hazards his standing among his more bigoted brethren by conducting or announcing them at all. The experiments themselves have been performed by millions of persons and are part of a wide range of phenomena indicating the supersensuous action of mind or spirit power. *Dr.* Beard hedges against this theory by assuming in advance that the mesmeric condition is a nervous ailment on the part of the subject superinduced by his own imagination. According to Beard's new theory the only function performed by the operator is to induce in the mind of the subject the expectation that certain phenomena will happen and they are forthwith experienced by the subject whether they occur or not. He makes an ostentatious display of the use of words in producing this delusion in the mind of the subject, as if he were afraid of testing his own theory. But in fact neither the use of words nor the performance of any external act by the operator is necessary to produce the effect. Mesmerism can often, if not always, be made effective upon the subject without spoken words or physical acts. It does not depend upon the creation of the false impression upon the mind of the subject first, but before any impression whatever is created the subject may be surprised by the sensation itself. A mesmerizer will sometimes first discover that he possesses the power in question by exercising it on persons at a distance. For instance, sitting in a large audience, he wills that a certain lady whose back is turned from him, should turn so that he can see her face, or shall look directly toward him. Sitting in a large company he wills that some person in a distant part of the room, shall take the seat by his own.

If Dr. Beard will not hold himself back in a spirit of bigotry from the discovery of the very truths he is in search of, he will very easily and early find out that in mesmerism there is a transfer of spirit-power from the operator to the subject, which may often be accomplished mentally, and which is sometimes effected by spirits which no longer dwell in the body, as well as by those which do. Having arrived at this point, he can secure his expulsion from all regular medical faculties, and when he has done this he will be in a position to acknowledge the just results of what he sees, however it may limit or lessen the number of those to whom his observations and conclusions will be acceptable.

A Liberal College.

A writer in the Seymour *Times* expresses the desire, which is beginning to be felt by many liberals, that a university or college shall be founded, in which in addition to the education that shall best fit students for practical life, the truth of history concerning religions of every kind shall be taught. Such a project may not be launched into working operation in a day, but it is a good thing to think about and work up to gradually. The suggestion that practical science, or science in the serviceable and useful stage, shall be taught more, and in its abstract and theoretic stage, less, is one of great importance. In our schools, chemistry is taught in the abstract stage first, and most students never pursue it into the practical stage. And yet the abstract alone is useless unless consummated in the practical. For instance, in chemistry a student hears much of atoms, attractions, affinities, imponderable agents, oxygen, nitrogen, carbon, hydrogen, etc., but does not learn how ink, paper, yeast, bread, dye stuffs, leather, gunpowder, or medicinal drugs of any kind are actually made; how a ham is cured, or iron ore converted into pigs or pigs into bars, or bars into steel, or how an electric battery is run, or constructed or the acids made, or how to test adulterated milk, or to refine petroleum oil, or convert corn into sugar, or any thing of service in practical life. A student who has gone through all these books has no more idea of the commercial methods in use in converting cane into sugar in a refinery, or grain into alcohol in a distillery, or grease into soap, or milk into cheese, than from reading Cæsar, he can tell how an American citizen is converted into a member of Congress.

Now, in the evolutions of history the practical necessarily comes before the theoretical. Why should it not do so in education? Soap making came before a knowledge of the chemical distinctions between alkalies and acids. Iron was converted into steel before it was discovered that in this process was involved an increase of carbon. Glass making preceded an analysis of the chemical qualities of silex. Why, then, do our educators teach the theoretical and never reach the practical in our schools and colleges? The actual reason is because it requires more knowledge in the teacher to teach the practical than to teach the theoretical. Thousands of teachers can hear a class recite in chemistry, who could not smelt an ounce of iron or make a bar of soap. The arts are generally so useful that any person who has attained to a moderate knowledge of them, can make far more money by practicing them than by teaching them. Teachers will, in defence of their profession, give other reasons for this fact, but the real reason why they teach little that is practical is because they know little that is practical.

There is a half truth in Richard Grant White's recent onslaught on our common school system, great as is the indignation it has provoked. The common schools teach the same things to all, and knowledge which all possess nobody can sell. So with our colleges. They consume the years in which the student must learn how to become a breadwinner without teaching him any art by which to win his bread, except, perhaps, the teaching of what he has already learned, or the parasitic professions—law, medicine and preaching. If our public schools taught practical arts in some degree, they would render their graduates more secure against want. If Garibaldi had been educated "in the three R's" in a public school, when he came a refugee to America, he would have starved. But as he had been taught how to make soap, he lived. The most versatile and inventive philosopher America ever produced, Benjamin Franklin, learned industry first and literature afterwards. We hope to see the time when American education in all grades of schools, will be much more industrial and less literary; when boys will be taught trades and arts, and girls a thorough knowledge of cooking, garment making and the domestic economies. No change would do so much to promote virtue and sound morals as to furnish every young person with some kind of knowledge which he can sell for bread at the earliest moment.

It is also true that there should be at least one college in a country like this wherein the myths and superstitions of religious history should have justice done them, both in unfolding their causes and their effects. But we must check the tendency of the writer in the Seymour *Times* in one respect. He wants grounds to be selected and a building erected as the first step towards a great "College of the Republic." Such a beginning would kill it dead, as it has killed hundreds of similar enterprises. A college no more needs to begin by putting up a building than does a grocery or a newspaper establishment. Such a process buries in brick and mortar the funds needed to be expended for educational purposes. A college should start exactly as Paul started that church at Rome, which now numbers 180,000,000 communicants, viz., in his own hired house. When a college by a prudent application of its resources to the proper purpose of educating youth, has built up a respected faculty and a large attendance of students, it is then time for it to select its location, and then the funds for building purposes will come. Even the existence of dormitories for students lowers a college into a cheap boarding house and gives rise to a chronic feeling of disrespect on the part of the students toward their faculty. Students should know their college Presidents and Professors as teachers alone, and not as caterers, or feeders of the body. In most American towns the students can get boarded more satisfactorily away from the college than in it and the moral and educational influences are better. The first essential, therefore, in founding a college is to avoid erecting a building.

Who Is Running this World?

Nothing can better indicate how deeply the Protestant churches of to day are saturated with Materialism than the answers received by the editors of *The Christian at Work* to a circular letter, inquiring of various clergymen whether miracles ceased with the apostolic age, or whether Christians may expect miraculous phenomena in answer to prayer. Imagine a Christian praying, "O Lord, wilt thou hold the laws "of nature so fixed and irrevocable that "there shall be no departure from them. "Let not the fact that the bleating Lamb "has just been shorn of his wool, be any "reason whatever why thy cutting winds "should not pierce him to the marrow. If "the specific gravity of the sparrow, relatively to the air in which he endeavors to "fly, requires a power of muscular action "on his part greater than his anatomical "organism is fitted to put forth, wilt thou, "O God, omnipotent maker of heaven and "earth, regard his loss of vitality as evidence that he is not fitted to survive, and "his fall to the ground as a mere addition "to the fructifying properties of the soil. "And as for sin, O Lord, let every one get "what he deserves. Let there be no suspension of the descending sword of justice. Let the fair young bride who has "trusted her life on the ocean steamer in "ignorance of the flaw in its boiler, or the "rot in its timbers, go to the bottom, just "Lord—she ought to examine the steamer "on the dry docks before purchasing her "tickets. Let the frail young mother who "rises like a dying martyr from her couch "of pain, and struggles forth into the street "or the park, to give her child a breath of "healthful air, and there meets with those "just recovering from scarlet fever or "small-pox—let, O Lord, the foolish creature suffer for her temerity. Let thy "sacred law concerning contagious diseases, have full sway, and if the young "span-long pet is big enough to hold a case "of scarlet fever, let the hot agony of the "fever rave and rot through its little bird-"like members. Why not? Is not the "communication of disease by contagion "part of nature's sacred law, and wilt thou "not therefore stamp out all resistance to "thy divine beneficence in any of its forms, "however mysterious or paradoxical they "may seem to us, O Lord! And to thy "name be all the glory and honor. Amen!"

This is the kind of prayer we should hear from every pulpit if preachers believed in a reign of natural law, or rather such views of the divine government would prevail as would render prayer a presumptuous impertinence. But everything that is not law, is miracle! And yet in answer to the question sent out by the *Christian at Work*, the following preachers certify that the world is under the reign of inflexible law, which means virtually that religion, prayer, special providence and the Deity himself have no particular function to perform except to look on and draw their salaries of money and praise, for an administration which would move on as well without them. These are President Wm. H. Campbell, of Rutger's College; President Alvah Hovey, Baptist; President James McCosh, Princeton; President E. G. Robinson, Brown University; Chancellor Howard Crosby, Presbyterian; Prof. Geo. R. Crooks, LL. D., Drew Theological Seminary; Prof. Wm. Henry Green, LL. D, Princeton; Prof. Hiram Mead, Oberlin; T. W. Chambers, D. D.; W. C. Gray, Ph. D; Dr. John Hall, Presbyterian; Rev. Geo. E. Horr, D. D., Baptist; James M. Ludlow, D. D., Presbyterian; Prof. A. P. Peabody, D. D.; Dr. E. S. Porter, Reformed Dutch; C. S. Robinson, D. D., Presbyterian; Stuart Robinson, D. D., Presbyterian; Geo. W. Samson, D. D., Baptist, and Henry J. Van Dyke, D. D., Congregational.

The following on the other hand believe that special interpositions of supernatural, divine or miraculous powers may, and exceptionally do occur, viz.: Samuel W. Duffield, D.D., Presbyterian; A. J. Gordon, D D., Baptist; J. S. Jones, D. D., Presbyterian; Wm. Ormiston, D. D., Reformed Dutch; Geo. F. Pentecost, D. D.; Congregationalist; John B. Thompson, D.D.; Reformed Church; George Leon Walker, D. D., Congregationalist; J. L. Withrows, D. D., Congregationalist. A few divines such as Rev. Dr. Whedon, Methodist, and Rev. Dr. Edward Judson, Baptist, have not yet made up their minds upon the question.

Thus it will be seen that upon one of the most fundamental and vital questions in religious philosophy, viz., whether the Deity governs the world by inflexible law, or whether he governs it by special divine interposition in answer to the prayers of Christians, the orthodox world is as completely at sea as if no Christian religion existed. Of course, if God governs the world according to the suggestions made to him in prayer, then so far as those suggestions are favorably considered the petitioners

govern the world. It would seem to be worth while to call a general council of the entire Christian Church to decide whether God or Christians regulate the universe. Alexander the Great claimed that his boy governed the world. For, said he, I govern all the world except my wife and boy; my wife governs me and my boy governs my wife. Some might feel nearly as great a sense of insecurity in the thought that the Universe is left to the prayers of Christians as they would feel under the rule of Alexander's baby.

The Publisher of the "Voice of Angels" joins the "Great Majority."

Another sweet and gentle sp'rit has finished the tasks of earth and gone to the life beyond, to that bourne, from which so many have despairingly said, "No traveler returns," but which was no *"terra incognita"* to D. C. Densmore, for from its elysian shores, bright spirits, loving friends and wise counsellors had for many years come to him; and he knew from personal experience that the roadway was thronged with returning travelers bent on missions of love to the people of earth. It was his dearest pleasure to aid to the fullest extent of his ability, in spreading a knowledge of the truths of Spiritualism, and to this work he assiduously devoted the last years of his mortal life.

From an autobiography published by Mr. Densmore in 1876, we learn that he was born in Bowdoinham, Maine, the 10th of April, 1813. While yet an infant, his parents removed to a tract of wild land in the town of Harlem (now called China), where, in a log-house, miles from other habitations, with only wild beasts for neighbors and later, in a house not much more inviting, the subject of this sketch spent his boyhood, and saw the family increase until sixteen brothers and sisters gathered around the family table. David's mother was a Quaker, and his father a Methodist, but after four years of married life the husband concluded that the Quaker faith afforded the safest and surest road to heaven, and renouncing his Methodism, joined the Quakers. Like the children of many another Quaker mother, David possessed strong medial gifts, and was, he says, "Subject from my earliest remembrance, to prophetic dreams or visions." He gives numerous instances of clairvoyance, which are as striking as anything ever related, and what is better, are, we believe, entirely trustworthy. In the preface to his book Mr. Densmore says: "Every step of the author over the rugged hills of this world has been guided and aided by his spirit friends."

After an eventful life on sea and land, the account of which reads like romance, though every word is we feel assured, the truth, Mr. Densmore in the fall of 1875, found the importunities of his spirit friends too strong for further opposition and concluded to start a paper devoted to Spiritualism. This paper, after much deliberation, was christened the "*Voice of Angels.*" From the account given of this enterprise, in his autobiography we make the following extract:

To make widely known in advance the coming of this *Voice*, was no easy matter. True, the Spiritualistic and other papers in Boston would insert its prospectus as an advertisement under their rules; but either self-interest or distrust held them back from such editorial notices as were reasonably expected in such cases. Prophets usually get more honor and favor abroad than at home; and in this case the far-off RELIGIO-PHILOSOPHICAL JOURNAL of Chicago made greater demonstration in welcoming a new member to the family of spiritualistic teachers, than did all those combined who dwell near the new one's birthplace. And not only so, but the publisher of that Western paper loaned a list of his subscribers, which permitted the distribution of twenty thousand cop'es of our first sample copy among the liberal minded throughout North America. A favorable notice of our intended work having appeared in the RELIGIO PHILOSOPHICAL JOURNAL weeks before our first issue, we had, in consequence of the generosity, more than two hundred subscribers when our first number went to press, and have been obtaining others by hundreds weekly ever since. Our success is greater and our prospects are brighter than our most sanguine expectations embraced at a day so early as this.

We first learned of Brother Densmore's transition through the following letter from his daughter:

5 Dwight street, BOSTON, Jan. 5th, 1880.

JOHN C. BUNDY—DEAR SIR:—I write to inform you that my father, Mr. David C. Densmore, died Monday morning of this week. His health has been steadily failing for more than a year, and during the last three months he has been confined to his room, suffering constantly from a feeling of suffocation which prevented his ever lying down, or having refreshing sleep. I have been with him in his last illness, and have heard his frequent expressions of esteem for yourself and the RELIGIO PHILOSOPHICAL JOURNAL. He was grateful for kindness received, and for words of encouragement; and in the privacy of home expressed his sense of obligation with strong emotions.

To Mr. Jones, former editor of your paper, he had reason to be greatly obliged and always expressed himself thus, receiving at his hands almost the first encouragement and help in starting the *Voice of Angels*. He regarded Mr. Jones as a strong, staunch friend, and his paper the RELIGIO PHILOSOPHICAL JOURNAL, one in which he had himself a pride.

Grateful toward you for all this, in the name of my father, I thank you, and shall always consider myself personally indebted to you. For Mrs. Sprague, as well, who has been associated from the first with my father in the publication of the *Voice of Angels* and who has given much time and attention to it, I give you thanks.

Remaining with high esteem,
Very truly yours,
HELEN F. GOLDTHWAITE.

We sincerely hope the removal of our devoted friend to a higher sphere will not cripple his paper, but that the *Voice of Angels* may for long years gladden the weary hearts in thousands of homes. Though Brother Densmore has passed from mortal sight, he is, we are sure, in company with our lately translated brothers, Epes Sargent, E. V. Wilson and John Tyerman of far-off Australia, as heartily engaged in the work of spreading the saving truths of Spiritualism as ever.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. J. K. Bailey's address until further notice will be Denver, Indiana. He spoke at Whitehouse, Ohio, the 28th ult.

We have a few more copies of that excellent work, "The Faiths, Facts and Frauds of Religious History," by Emma Hardinge-Britten. Price 50 cents, postage 5 cents.

The article on the 6th page of the JOURNAL for Jan. 1st, entitled "Spirit Control," should have been credited to the Portland (Maine) *Argus*, not to the Brooklyn *Argus*, and wherever Brooklyn occurs in the article should be Portland.

John A. Hoover, of Philadelphia, Penn., writes: "Mr. Baxter is filling the hall of the First Association; his lectures indicate progress in the man. His tests are decided hits, and we feel like thanking the school committee, who dismissed him from their bondage."

Next week we shall publish in full from the Boston *Daily Transcript*, Rev. Wm. Mountford's remarks at the funeral of his life-long friend, Epes Sargent. Mr. Mountford has kindly furnished us with a corrected copy, hence as published in the JOURNAL it will be the only authentic and correct report in print.

Mrs. Hardinge-Britten has been very sick and obliged to postpone her lectures in Philadelphia, and it is, we learn, doubtful if she will be able to fill her engagement before sailing for Europe, as she leaves on the Steamship Germanic, the 18th. Mrs. Britten's address will be, 31 Derby Terrace Upper Moss Bank, Cheetham Hill, Manchester, England. A host of American friends will await her return to America with impatience.

Prof. Wm. Denton is kept busy lecturing through New England. He speaks every Sunday this month in New York City. He will start in about two months for the Pacific Coast, and the Spiritualists and Liberalists along the route between Boston and San Francisco, should induce him to stop at various points and lecture if possible. We feel sure he would be able to attract a large audience wherever he is announced. Mr. Denton's address is Wellesly, Mass.

Charles Foster is now in New Orleans. A reporter of *The Democrat* gave him a call, and was agreeably surprised at the wonderful tests that he received. Foster instructed him to write two lines from various poems on different slips of paper, and then rolling them up, to place them before him; which was done, and without trouble he selected the right one, and then taking a pencil he wrote the name of the poem. In the meantime several messages were received.

We have, among other articles on file for publication, the following which will appear soon: The Force Behind Nature, by Giles B. Stebbins; Glimpse of Spirit-Life, by S. Bigelow; The Creed and Bible Crisis, by S. L. Tyrrell; Manifestation from David Strauss, by Dr. G. Bloede; Human Nature—Is it Divine or Devilish? by S. L. Tyrrell; Does Clairvoyance Necessarily Prove Spirit Agency? by J. J. G.; Spirit-Identity Tests—False and True, by Herman Snow; Cosmism, the Religion of the Future, by Hudson Tuttle; Spontaneous Generation, (and other articles) by Wm. Emmette Coleman.

Nathan Blanchard, 151 6th Ave., Brooklyn N. Y. writes: Will you allow me to make inquiry through the medium of your excellent paper of the whereabouts of my old friend, Joel Tiffany, Esq. More than 20 years ago he was one of the brightest stars advocating our cause by his voice and pen. He published a monthly devoted to Spiritualism, and I believe did his best, to give Spiritualism respectability, by doing the work *then*, as you, Mr. Editor, are *now* doing it by the cleaning out process. Should this meet his eye, will he tell us through your columns why he left the rostrum, and laid down his pen?

Some three months since thinking to better the quality of paper on which the JOURNAL was printed, we gave an order for a large quantity, to be made wholly of rags, and expected it would be a decided improvement; greatly to our disappointment it has proved to be too fine and tender, and calendered too hard for newspaper work; though costing fifteen per cent more than that we were previously using, it does not give equal satisfaction. Owing to the severe cold weather and dearth of water in the West the paper mills are unable to keep up with their orders, but we hope in a week or two the trouble will be over, and to be able to print from different stock.

Our thanks are due to the following for sending clubs for JOURNAL: J. H. Murdock, J. N. Reese, Dr. E. Barlow, Dr. G. W. Matteson, A. Dwelle, W. S. Wood, J. F. Gholson, J. S. Cowdery, M. M. Thornburg, D. E. Summers, I. Brown, M. H. Bennett, A. L. Foreman, Dr. Dickson, W. F. Bull, A. C. Douglass, S. Simmons, D. R. Carpenter, W. Wright, James Scofield, I. A. Christlieb, J. Giberson, F. G. Ray, L. P. Wheelock, Jesse Butler, R. Augir, L. Barrett, J. D. Moore R. L. Bunting, Joseph Beals, G. H. Geer, H. Putnam, R. P. Calvert, C. A. Simpson, B Sherman, S. Bigelow, W. Kingsbury, L. Merry, C. A. Masterson, and many others.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin place.

Mrs. R. Shepard-Lillie lectures every Sunday at 10 30 A. M. and 7:30 P. M.

Fraternity Social Meetings every Thursday evening at 174 Livingston street.

Friday evening, January 14th, a grand vocal and instrumental concert. Tickets 25 cents. Proceeds to aid in sustaining meetings.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 9th st., cor Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Havard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

F. E. FARNSWORTH, Secretary.

Address Box 480 P. O.

Spiritual Convention in New Hampshire.

There will be a convention of the Spiritualists of New Hampshire, at Manchester, commencing Saturday, January 22nd, 1881, at 10 A. M., and continuing over the following Sunday.

The object of this convention is to form a State organization, for the purpose of strengthening and advancing the cause of Spiritualism.

Your personal attendance is respectfully solicited. Please extend this notice.

R. S. CHADDOCK,
Chairman of the Committee.

A. C. EMERY, Pres.
R. P. DURFEE, Sec'y.
"Manchester Society of Spiritualists."
Concord, N. H., December 8th, 1880.

Married.

At Willimantic, Conn., at the residence of the parents of the bride, by Capt. H. H. Brown, Mr. GEORGE A. ASHLEY, of Chicopee, Mass., and Miss CORA J. TIFFANY, of Willimantic.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Country Tom's Sabbath Observations.

BY EMMA TUTTLE.

One Sunday morning in mid-July
 I sauntered off from my week day labors,
Past two nice farms which were lying nigh,
 Belonging to Church and Paine, my neighbors.
My back was lame, and my joints were stiff
 With cutting hay, and the work of hauling.
I felt, I fancy, somewhat as if
 I'd been witch-ridden at speed appalling.

My neighbor Church was a Methodist
 Whose strongest point was attending meeting;
No strain, nor sprain, nor crook nor twist
 Had ever succeeded his soul in cheating.
But neighbor Paine was an infidel
 Who read and slept and laughed on Sunday,
Nor pined for Heaven, nor dreaded Hell,
 But came out fresh as a rose on Monday.

'Twas hurry and bustle on Sunday morn
 At neighbor Church's to "get off early;"
The women wished they had never been born,
 The men were sober, and tired, and surly.
The horses, worked to their utmost strength
 Through week days, found they were basely cheated
Of Sabbath rest,—that in breadth nor length
 Of man's religion were they "well treated."

After the heated week day toil
 How just that the dumb and patient creatures
Should range at pleasure the grassy soil,
 Instead of waiting on wordy preachers.
Said farmer Church, "They are only brutes!
 Man is the sovereign of creation,
Hitch up! hitch up! let us offer fruits
 Mete for repentance, and our salvation!"

Said farmer Paine as he loosed his team
 To range on the pasture sweet with clover,
Through which went singing a silver stream,
 "You shall rest till the Sabbath day is over;
If I need rest, after six days toil,
 So do you, and I freely give it.
We bore together the six days' broil,
 The Sabbath rest—we will resting live it."

While neighbor Church, in his Sunday suit,
 Endured a sermon of woe prolific,
His horse and the flies held a high dispute
 In a state of feeling not beatific.
Now if horses think, and we could hear,
 I am sure they would much prefer a master
Who can read the guide-board to Heaven clear,
 Without the use of the eyes of his pastor.

Organization and its Results.

We are pleased with your article, "The Field that is White with the Harvest." We hope to see great progress in this direction. We have two societies in this county on this plan. It was suggested by the angels, and has had their watchful care, aided by our good brother and sister in the material form. We have no creed. Our motto is, "The Obtaining and Promulgation of Knowledge, as a means to the physical, moral, intellectual, spiritual and religious elevation, and consequent happiness of mankind." We have in addition to the usual officers of organizations, a council of six, whose duty it is to act as advisers, settle difficulties between members, advise in financial matters, and recommend the admission of members, etc. We can transact any lawful business, have lectures, own property, in fact carry out the wishes of the society. We are now having a course of lectures by A. D. Ballou, M. D., on physiology, which are very interesting, and instructive. We have circles for special objects. We have mediums for different manifestations: healing, painting, advising on business, and how to obtain the best results for our labor; always using our own judgment with the advice given, believing that where there is a natural want, there is a full supply. Our circle for the healing of the sick is under the advice of Dr. A. D. Ballou. We use the Spiritual Harmonies, by Dr. J. M. Peebles, and find it a very useful book, and would recommend all liberals to procure it at once, and sing those spiritual songs.

At our circles for healing the sick we felt the want of a hymn more perfectly adapted to the occasion, and the following was furnished by Dr. A. D. Ballou:

(Tune Hold the Fort.)

COME BRIGHT ANGELS.

Come bright Angels, come and help us,
 In this hour of need.
We entreat you, come and help us,
 Bidding us, God speed.

CHORUS.

Here's the light, I see them coming,
 Angel hands are nigh.
Oh, the power they bring around us,
 Lifting us on high.

See our friends are gathering round us,
 Angels, angels all,
Coming now to help the afflicted,
 Coming at our call.

CHORUS.

O the light that shines around them,
 Pain shall flee away,
Joy shall reign where now is sorrow;
 And a brighter day.

CHORUS.

Yes, the angel world is near us,
 At all times of need;
If we only ask to have them,
 They will help indeed.

CLOSING CHORUS.

Then fear not, for they are coming,
 Angel hands are nigh,
With the power, that heaven gives them
 Lifting us on high.

JOY N. BLANCHARD.

Delphos, Kas.

Christianity Defended by Mob-Law in Texas.

To the Editor of the Religio-Philosophical Journal:

The reply of the Rev. Samuel Watson, in your paper of January 1st, to the editor of the Galveston (Texas) *Journal* of November 25th, is not quite full or explicit enough to enlighten that editor, who could not "imagine the object" of the meeting of the "Liberalist Association" at Waco, where Rev. Mr. Watson, Spiritualist, and Col. Ingersoll, "infidel," were expected to participate. The Texas editor is evidently a Christian, aping Christian sentiment and endorsing Christian practice in Texas against liberalists and infidels. I remember that not long ago, an infidel doctor—I can't recall his name—was mobbed and most brutally treated, I think with tar and feathers, by Texas "Christians," because he was an infidel lecturer against the bigotry of Christianity. And the Christian mob of ruffians, gave him notice that he must either leave the State, stop advocating his views, or expect another treatment of the same kind with double dose of tar and feathers. Since then, I have seen accounts of other outrages against free speech by the Christians of Texas, so jealously guarded by the Galveston *Journal*. That such acts have disgraced the State and kept immigration with an aggregate of more than sixty thousand dollars cash, from that State, I know for a certainty; and yet this virtuous editor of the Galveston *Journal*—this jealous defender of the faith, can't "imagine the object" of a meeting, to promote a sentiment in favor of free thought and speech, so that a man not a "Christian," can enjoy civil and religious liberty without danger of a mob. It surely was not "infidel" or liberalist that committed the outrages in behalf of Christianity. To everybody I say do not go to Texas to be mobbed for your opinions by Christians.

W. S. WOOD.

N. J. Osborn writes: I am an old woman, living alone, and I can't do without the JOURNAL. It just suits me on the social questions, and its treatment of bogus mediums. I was offered Bennett's paper free if I would give up the JOURNAL. I said, "No, the JOURNAL speaks my sentiments in reference to Woodhull and bogus mediums."

IDENTITY OF MATTER AND SPIRIT.

Bishop Clark's Discourse on the Seen and Unseen.

The Monday lectures in Boston last winter acquired considerable public interest, Rev. Joseph Cook's discourses being extensively read all over the country. Mr. Cook is in Europe this year and the Tremont Temple rostrum is to be filled by a succession of eminent divines, prominent among whom is Bishop Clark and President Robinson, of this city. The first of this series of lectures was given last Monday by Bishop Clark before a great audience. He said: "There is not much that is essentially new in the fundamental postulates of our modern philosophies. The immutability of matter, the law of evolution, the persistence of force, and the principle of natural selection, are all recognized in some form by ancient authors; but a flood of light has been thrown upon these doctrines by the more recent discoveries of science. The old fashioned believer fears that the foundations will be destroyed; the unbeliever affirms that henceforth belief in the supernatural is impossible. Both the affirmation and the fear which it excites, are exaggerated. Men of science are now beginning to revise their own record, and I believe that the wisest and most profound amongst them will soon be found on the spiritual and supernatural side.

The brain is the laboratory of the vital spirits. It would appear then that man, in his present stage of existence, is a three-fold being; consisting of a material body, a vital principle, and a mind. By the first he stands connected with all material forms; by the second with all vitalized forms; and by the third, with all beings of his own particular species, and all above him in rank. Everything depends upon the question whether or not there is such a thing as a spiritual universe—anything, anywhere, besides atom matter, or what the philosophers now call *stuff*.

One thing is quite certain: this visible universe must, sooner or later, have an end; just as truly as the body of man wears out and ceases to be. There is no immortality for that. All motion in that universe must cease, whenever everything is brought into equilibrium, which the constant dissipation of energy that is going on makes inevitable. The old idea of the soul, as passing off into space like a puff of empty nothingness, without form or substance, without any kind of organ or function still existing, but nowhere in particular, is about equivalent to annihilation.

Although it is not yet believed that our future life is to be on another and a higher plane of the physical, I am not certain that there may not be something in it analogous to the physical. Why may there not be something there corresponding to what we here call natural science and art, and all those occupations which are neither menial nor sensual? Why may there not be a field for the exercise of those peculiar gifts, with which different men are endowed, and to which they have here, in a measure, devoted their lives? It is a very dreary prospect, if we are to anticipate an immortal existence, with no variety of employment, and with nothing to interest us there, corresponding to the best and noblest things which concern us here. The eternal life may be one perpetual act of worship, but that worship will not be in a monotone. God will be adored in the study of His manifold works, and in the exercise of the manifold powers which he has given us. I believe that every thing seen and temporal, which is not of the nature of sin, is a type and symbol and prophecy of something unseen and eternal, only purer and more glorious. Altogether too much is said about the rest of heaven, delightful as the rest from carking cares and spiritual contentions and corroding anxieties must be; but some people seem to think that to die is only "to lie down to pleasant and everlasting dreams." If we are to live forever, I presume that there will be something for us to do forever,—something beside enjoyment. Revelation was not intended to gratify our curiosity, and it would not be well to make the veil which hangs between us and the future too translucent. Our work is here, and if that work is properly done, we can afford to wait until an actual entrance into the next world reveals its mysteries. The time is not most profitably employed, which is spent in speculating about these mysteries.

There can be no collision between science and faith, so long as science confines itself to its legitimate sphere, and faith does not allow itself to degenerate into a superstition. I would rather know the reason for which I exist than the mode by which I exist. The one is an end, the other only a means.

This is the conclusion of the whole matter,—"Nature represents things spiritual." The seen is the type and symbol of the unseen, and that which is seen is temporal, while the things which are not seen are eternal. We live in two worlds,—one temporal and the other eternal,—the world of forms and the world of realities. With the one we come into communication by our senses; with the other, we come into communication by the soul. Material things are the symbols of spiritual things, and we are able to express the latter only through the medium of the former. There is no arbitrary line separating the temporal from the eternal; the one passes over into the other by natural, orderly law. The change induced by death cannot in any way affect our personal identity. We must retain a memory of the past, and the consciousness of possessing the same mental and moral qualities by which we are individualized here on earth. Neither is there any impropriety in speaking of the unseen world as a "final state," as if we had entered upon a fixed, unchangeable and completed condition of being. There is no point of finality in human existence. However high we may climb, there will always be a higher summit left unscaled; something new to be learned; some loftier attainment to be reached.

And, if we are to retain our personal identity,—without which immortality would not be a gift worth taking,—those whom we have known and loved here, we must know and love hereafter. It would be a dreary thing if we thought that we were going to a land of strangers. Is it to be supposed that the emotional part of our nature will be extinguished, or so modified, that we cease forever to love that which, here on earth, was the centre of our most earnest and tender affection? Shall we be so overwhelmed by the glory of consorting with angels that we cease any longer to care for the poor fellow-creatures with whom we wept and toiled, when we were pilgrims together on earth? Will Raphael and Gabriel and Michael be nearer and dearer to us than the child we once lost, or the father and mother who taught us how to pray? Those who have gone before cannot forget those whom they have left behind, and is it to be supposed that their cup of happiness can be full, if they never expect to welcome their friends in "the bright and blessed country—the home of God's elect?" As I understand the matter, the distinction which separates the seen from the unseen, is not determined by any supposed differentation of spirit from matter. I do not know that any distinct line, dividing the two, exists, and if it does exist, I do not know where it runs—but the distinction is best defined by the words *phenomenal* and *actual*; the forms and the realities. The things which are seen, are passing by like a swift panorama, ever changing, ever fading, ever decaying; but the things which are not seen abide forever. Which do you care for most? Are you mistaking shadows for realities, and realities for shadows?—*Providence Journal.*

Intuition.

Intuition is the power to recognize and comprehend a truth without deduction or reasoning. To it belongs the higher and finer perceptions of the soul; through this important faculty the spirit is rendered susceptible to certain interior influences which belong exclusively to that form of acquiring knowledge.

When, in response to nature's demand, the procreative forces have laid the foundation for an immortal infant, and it is ushered into external life, its awakening consciousness is through the five senses. The first lessons of its life are the perceptions of external objects; very crude and imperfect they are indeed, requiring an immense number of repetitions in order to convey correct ideas; but being the basis of all its after-experience, in regard to matter, they are important. Superficial observers have declared that all our knowledge is derived through the five senses, but careful observation will show that very early in life the intuitions manifest themselves in various forms from within, and, in fact, it is through these that the impressions made upon the senses reach the mind.

There are those among prominent and distinguished philosophers, besides a large number of intellectual men in every department of life, who deny its existence, based upon their own experience. It is well known, however, that this faculty exists, and it is far more important than any other in the acquirement of information. We are aware that the mere gathering in of facts does not, *per se*, constitute knowledge, but the powers of reasoning, and analogy must be sedulously and carefully applied to these by the intellectual powers, before they can be properly classified and arranged in the store-house of wisdom.

The brain, the organ of the mind, in its incipient condition, contains the germs of all the organs to be used by the different faculties, which are to be evolved in the future. These become gradually unfolded as the organism is developed, and as the faculties expand there is a corresponding influx of intelligence enabling us to reach out into the department of science, and comprehend the laws of mind and matter in all their ramifications in the vast universe.

Man alone, by the powers of his intellect, acquired from the different sources, sweeps through the realms of space, and grappling with the grand problems of nature, measures, weighs and comprehends them; even the mighty motions of the planets in their orbs, and calculates their movements with unerring certainty.

Knowledge obtained from without, through the senses, is but reflection cast upon the mind by external objects; it is dependent for its existence upon an outward cause, but the beautiful and elevated aspirations of the soul are perceptions reflected from its interior spiritual surroundings, the region of cause, life, activity and reality.

LEANDER.

Brooklyn, (N. Y.) Spiritual Fraternity.

The increasing interest in our meetings was evidenced last evening, by the large and thoughtful audience that assembled in our hall with the thermometer down to zero, making no difference to those who braved the cold. Exercises were opened by fine singing by Mr. and Mrs Lillie, which was heartily appreciated, after which the President made a brief address as follows:

"In this, the last meeting of our Fraternity for the year, a few words in review of our year's work, seems to be necessary upon my part, without going into the causes that resulted in the organization of the Brooklyn Spiritual Fraternity. We are all in a measure satisfied with the progress that we have made in the first year of its existence. Some of us feel as if much more could have been accomplished by a united and earnest co-operation of every member of the Fraternity. One of our charter members, an old time worker in the public field, and if I mistake not, the organizer of the Brooklyn Spiritual Society, and also of the Conference Meeting that holds its services in Everett Hall, Bro. E. V. Wilson, has passed to the life eternal. Another earnest worker and a true and noble woman, Mrs. Dr. Cooley, has moved away from the city, and we miss her wise counsels, earnest active sympathy and her cheerful presence. Others who started with us valiantly, have fallen by the wayside, or have lost their interest in the work. We need now, earnest and active workers to fill their places. Many who have met with us regularly have not become members of the Fraternity. I would urge upon all such who are in hearty sympathy with our work, to unite with us in active membership.

"I refer with pride to the list of those who have deemed it an honor to speak from our platform, including among others such names as Andrew Jackson Davis, Emma Hardinge-Britten, Prof. Henry Kiddle, Mrs. Hester M. Poole, Prof. J. R. Buchanan, Mrs Imogen C. Fales, Col. Wm. Hemstreet, Dr. J. M. Peebles, Giles B. Stebbins, Mrs. R. Shepard-Lillie, Dr. Henry Slade, Charles Partridge, Dr. J. V. Mansfield. Another remarkable and gratifying fact has been the widespread interest in our work all over the country, and the frequent letters of sympathy from active and prominent workers received by your President, show that the weekly published reports of our meeting have a large audience of sympathetic readers. But a few days ago I received by a single mail letters of congratulation from people in different States, commending our work and regretting that they could not meet and participate with us.

"There is hardly a meeting but what we greet friends from other States, who passing through New York City, make it in their way to visit us. So you see that the influence of this Fraternity is widespread, and we hope its sphere of usefulness may be largely extended the coming year. Our meetings have been marked by a spirit of harmony and good will, and the immediate effect upon us has been to make us more respectful and considerate for each other's thoughts and opinions, and has led us to remember that no one brother or sister has all the truth, and that each one of us has something to add to the common stock, and is therefore entitled to a respectful hearing. We can see growth and progress among all towards that peace and brotherhood so long foreshadowed by the poets and seers of all ages. We differ widely in non-essentials, but in the cardinal principles of our Fraternity, we have been a unit.

"We are now located in a pleasant hall, and we should make an earnest and united effort to establish regular Sunday services with a Lyceum, and to perfect a social organization with weekly meetings for social, literary and musical exercises, cementing us closer together, bringing our families into better acquaintance with each other, and preventing our children from drifting into orthodox churches. The Christian churches are far ahead of us in this missionary and evangelizing work, and we can learn a valuable lesson from them.

"The recent organization of Fraternity Number Two, in the Eastern district, is a move in the right direction, and under the capable management of Bro. D. M. Cole is doing an active and excellent work, and I hope to see several more organized in our city the coming year. I would also recommend the holding of weekly Parlor Conversational Meetings in different parts of the city, and also a united effort for the purpose of forming home circles for developing mediumship and thus opening the way for communication with the spiritual world. If we here were anything like as earnest in this work as are our friends on the other side, the immediate results would be a pentecostal shower of loving messages and wise counsels from the land immortal.

"I would recommend a change in one article of membership, making the dues twenty-five cents monthly instead of quarterly. When we organized this Fraternity, at your earnest solicitation I accepted the presidency, conditionally that it would be for one year. I have endeavored to fill its position to the best of my ability. You have been kind and generous, overlooking my faults and errors, and it is my wish that you elect another and better man to fill my position, and let me take my place in the ranks, pledging to you the same earnest work there as in the official position you deemed fit to give me this year. Thanking you for your sympathy and hearty co-operation with me in the year's work now closed, may we each one give more faithful and earnest work for our cause the coming year, leaving the things of the past behind, and pressing forward to the future with faith unbounded, a zeal steadfast and unshaken, and with a deep gratitude to the All-Father for the evidences that have come to our souls of a life continued and a hope immortal. Let us take up the burdens and responsibilities of the work before us."

Deacon D. M. Cole said: "An Experience meeting is what we are to have to-night, and none of us have had the same experiences in the year now closed, either physically, morally or spiritually; neither can we now comprehend how much we have been benefited by our associative work; but we can all now realize how much more can be done in the year to come, and may we all strive more earnestly to do good to our fellow men, and may we pass completely from the wonder-phase of Spiritualism to the higher realms of pure living and right doing, and may we strive earnestly to comprehend its beautiful philosophy, and live more closely in harmony with the divine love that reaches and blesses every human soul."

Fred. Haslam said: "The year that has just closed has been one of importance to our faith, and one of great use and benefit to us. To me as an individual, I have learned more of God and more of the laws governing our lives here, and have been blessed with spirit presence and communion. Last Sunday evening in Boston, I attended one of Mrs. Fay's circles for materialization. Twenty forms appeared, and six different ones came to me personally, and I have not the slightest doubt as to their genuineness."

W. C. Bowen said: "I can see progress in the more rational conception of God, than what I was taught in my childhood, and this is largely due to the influence of, and communicating with, the Spirit-world, and in regard to our own immediate work as a Fraternity I see progress in the year now closing, and our Fraternity has been a success from the start, and the large number of representative men and women in our faith, and also those outside of it who have brought to us their best thoughts, and have been glad to speak from our platform, show the hearty and widespread sympathy in our efforts to place Spiritualism upon a true scientific basis, as well as upon a moral and religious plane, and the large number of thoughtful people who attend our meetings, show that it has been, and is to be more largely in the future, one of the thought-centers of this great city. So courage, friends, for the skies are bright and the future influence of this Fraternity is to be far greater and more beneficent."

Judge P. P. Good, of Plainfield, N. J., said: "I regret that I am now unable, as in the past, to meet with you regularly. We can all see the progress of our cause all over the civilized world, and take fresh courage in our efforts to bring our philosophy to the hearts of those who are ignorant of its teachings." The Judge gave an interesting account of the missionary work and efforts of Father Morse in the city of Plainfield, N. J., by circulating spiritual papers and books among the orthodox, and spoke of the hearty endorsement of clergymen and others of Bro. Samuel Watson's works.

Bro J. W. Wilson said: "It is some fifteen years since I left the Christian church, and it has always been a subject of serious thought with me whether Spiritualism could sustain us in the time of death, and this week I have had a practical illustration of its beneficence in the passing of my eldest daughter to the Spirit-world. She died in confinement, and before her sickness she said that she would not live, and made the most minute directions as to her funeral, and as to her children, requesting that her old friend, Mrs. Emma F. Bullene, might conduct her funeral services; and my only regret is that I did not receive this message in time to have it reach Mrs. B. When she was asked if her faith in Spiritualism was strong and clear, she said, 'Yes, it has been my joy and blessing, and in this hour is the savior that leads me to the shores of the immortal world.'"

W. R. Tice said: "I wish to bear testimony to the powers and genuineness of Mrs. Fay's mediumship, of Boston, having attended thirty séances with her. Boarding in same house, I have had every opportunity to examine the cabinet and to test the medium, and I found always that the phenomena through her were genuine." He spoke of a gentleman who had a friend pass to the Spirit-world, and who came and materialized, gave him the words agreed upon before death, and who brought a boquet of flowers and dematerialized before all present.

Dr. Wm. Wilson, among other facts given, said: "I was absent from home—had been away for three months, had heard from my family, however, every week, and but a few days previous to this incident, on going to bed one night many miles from home, I felt a pulling of the bed clothes, and saw a small boy four years of age. On a second look I found that he was my own little boy, and he said, 'Good-by, papa.' In the morning I received a telegram announcing his death. As my last letters gave information of his perfect health, it could not be mind reading or thought projected, but the individual spirit presence of my boy."

Mrs. J. S. Lillie said: "I have seen for some time standing by the side of Bro. J. W. Wilson three spirits, and I must describe them," which she did so accurately that they were recognized. Mrs. Lillie gave a very beautiful improvised poem in reference to the closing of the year, and the beginning of a new year, and giving us from the Spirit world New Year's greetings and promises of strength and spiritual aid. Our meeting closed with a beautiful song by Mr. and Mrs. Lillie. It was 10:30 P. M. before our meeting closed. Our next meeting will be a Memorial Service Commemoration of the work of our risen brother, Epes Sargent, who has just passed to the eternal verities of the Summer-land.

S. B. NICHOLS.

467 Waverly Ave.

Notes from Boston.

Almost unheralded, Mrs. Emma Hardinge-Britten appeared in our midst. The President of Berkeley Hall Society, learning of her immediate departure for her European home, arranged for a series of her justly popular astronomical lectures at the Pembroke Rooms; also exchanged platforms with her on Sunday, Dec. 19th, so that his congregation might enjoy the supreme satisfaction of listening to this most highly inspired and cultured apostle of the new faith. Her word pictures of the starry heavens were rendered more intensely interesting by Dr. Britten's stereopticon views. Mrs. Britten's lecture at Highland Hall, Roxbury, on "The Great Pyramid of Gizeh," Thursday evening, Dec. 16th, created such marked enthusiasm as to draw from several of her scientific listeners, the request that it should be repeated in a more commodious hall in Boston, which request she was obliged to decline because her limited stay in America was already overcrowded with engagements.

Sunday, the 19th, Mrs. Britten addressed large audiences at Berkeley Hall, her subject being, "The Old Religion and the New," and "The New Bible." In the afternoon, hundreds, unable to obtain seats, remained standing through the entire services.

In the evening, Mrs. Britten spoke in Salem upon the subject announced for Mr. Colville, "The Scientific Aspect of Spiritualism. This week, receptions and farewell addresses have been in order. Like the sudden flash of a meteor, fell the eloquence of Mrs. Britten upon us, penetrating even to the deepest depth of materialistic darkness. She carries away with her the good wishes and the blessings of her countless friends in Boston.

Mr. W. J. Colville lectured in Temperance Hall, Marlboro, Mass., Dec. 14th, on the "Evidences of a Future Life." He also spoke in the same hall, Wednesday the 22nd, on "The Bible and Spiritualism." On Friday, Dec. 17th, he spoke in Lyceum Hall, Rockland, Mass., on "The True Method of Education. On Sunday the 19th, in Putnam's Hall, Orange, Mass. In the afternoon he chose for his subject, "The Cause and Cure of Crime and Poverty; in the evening, "The Great Religious Teachers of the Past, and the Influence they exert on us to-day." The audiences were large, and the gifted orator handled the subjects in his usual eloquent and scholarly manner. On Sunday, the 26th, Mr. Colville lectured in Berkeley Hall, at the usual hours, his subjects being, "The Origin, History and Meaning of the Christmas Festival," and "A Review of 1880 and a Glimpse of 1881." Wednesday evening, Dec. 29th, he lectured in Rumford Hall, Waltham, Mass.

Mr. Geo. A. Fuller, of Dover, Mass., lectured two Sundays, Dec. 19th and 26th, at Manchester, N. H., in Ferrin's Hall. His lectures created considerable interest, and his last lecture upon "Jesus of Nazareth, His Position in History and the Relation of His Teachings to those of Modern Spiritualism," was frequently applauded, and was pronounced one of the finest lectures ever delivered in that city upon the spiritual philosophy.

This city is the home of Mrs. Anna Middlebrook-Twiss, M. D., one of the earliest of our trance lecturers. She recently gave a most satisfactory lecture before the Spiritualist society of this place.

Mr. Edgar W. Emerson, the justly celebrated test medium resides in this city, at 173 Centre St., and is kept constantly busy by those desiring to receive intelligence from those gone before. This medium is respected in the community where he resides on account of his upright life, and truly remarkable mediumistic gifts. He holds a public séance every Wednesday evening, and gives private sittings during the week. Mediums should be willing to submit to crucial test conditions, that skeptics might receive satisfaction, yet they should never be abused by cruel treatment, nor their moral and spiritual sensibilities blunted by uncalled for harsh and abusive language. They should ever be treated by investigators in a gentlemanly and courteous manner, as though they were recognized as members of the human family. Oftimes a harsh word uttered in the presence of a medium before the séance commences, is sufficient to destroy all requisite conditions for the finest manifestations of spirit-power.

This time we would close by wishing the JOURNAL and all its contributors and friends, a happy, a prosperous new year.

DUAL STAR.

Boston, Mass.

Wonderful Ignorance of an old Liberal Editor.

The editor of the Boston *Investigator*, speaking recently in that paper in reply to a "skeptic" who reported some manifestations he could not account for, says:

"We have witnessed or been present at such exhibitions a great many times within the last 30 years, and in answer to our correspondent's question, 'What caused the manifestations?' we have no hesitation in saying the medium caused them, and that if he had been shrewd he would have discovered the trick, for it was nothing else."

It seems absolutely astonishing that any human being professing to read and keep posted on the events and intelligence of the age, should be so deplorably ignorant of the history of thousands of events occurring around him every day, as to assign them all to jugglery. To say nothing of the glaring absurdity and impossibility of the truth of such an assumption in view of their nature, I speak simply of their history. When we look at the time, talent, science, learning, shrewdness, mechanical inventions, rigid scrutiny and convincing tests, which have been arrayed in the investigation of these phenomena every day for more than a quarter of a century, without detecting any trick by genuine mediums, and then reflect that these manifestations are by or through more than 50,000 mediums of every age, from infants to old, gray haired matrons, some of whom would sooner be burned at the stake than be guilty of practicing such frauds upon their friends, we are compelled to conclude in view of facts, that an editor must have but a small stock of intelligence relative to some of the most important events of the age, and is very far from being a philosopher, who at this late day can assign all the manifestations to the inventive genius and dishonesty of the medium. A thousand cases occurring every day absolutely preclude the possibility of such an assumption. I will cite one single case for a sample: A few years ago 500 people were attracted to the house of a plain and honest farmer living near Germantown, Ohio, to witness some very strange occurrences which took place in broad daylight, such as barrels rolling about the yard, three or four chairs turning somersets at once and nearly all the furniture about the house performing feats of locomotion, and a boy only nine years old (who was the medium), being lifted while sitting on a chair on the porch with a child in his lap, six or eight feet perpendicularly upward and then gently let down again—all this about eight o'clock in the morning, in the presence of 200 spectators. Now, I will not call upon Mr. Seaver to explain how these things are done, but if he will explain how they could have been performed by the little boy or anybody else, I will find a man in his own city who will pay him $1,000, or if he will explain how writing can be done, by the medium on a folded slate while locked up in a drawer, or a hundred other equally mysterious phenomenon.

Clairvoyance—with respect to this wonderful mental development of modern times, we find the editor of the *Investigator* equally ignorant. In reply to a correspondent, J. F. B., he says: "We have no faith in clairvoyance, nor are we aware of any case in which it has proved true." I feel like exclaiming, Great God, where has the man been living in the last forty years, that he could have escaped the thousand cases occurring every day in nearly every city and town in the United States, of the exhibition of clairvoyance, so absolutely convincing as to banish the last vestiges of doubt from every mind who witnessed them, so that it is now difficult to find any person, except those who are still wearing the shackles of orthodox theology, who are not thoroughly convinced of its truth. Hundreds of the readers of the Boston *Investigator* will be startled and astonished at this manifestation of ignorance of the editor of the *Investigator*, when the proof is disclosed every day at his own door, of the truth of clairvoyance. His case is illustrated by the story of the man, who fled from the country in the time of the war, to escape the range of bullets on the battle field, and on returning about two years ago, asked if the war is ended yet. He said he supposed it was, as he heard before he left Europe that Richmond was taken. Wonder if Seaver knows Richmond is taken.

KERSEY GRAVES.

Richmond Indiana.

Faith.

To the Editor of the Religio-Philosophical Journal.

In a recent public conference in the city of Philadelphia, a brother Spiritualist gave utterance to the following remark: "The definition of St. Paul on the question of faith, that faith is the substance of things hoped for, the evidence of things not seen, is sheer foolishness and without meaning," and he with a flourish of wisdom exhorted his audience to "discard it as trash."

On the ground of the above remark, and believing that many Spiritualists are entertaining the same view on this question of faith, I propose as briefly as possible, to give my version of this text, leaving the question in the hands of my Spiritualist brethren to approve or condemn, as they choose. I claim no infallibility, neither do I boast of superior judgment or ability to comprehend this long vexed question; I only claim the right of speech.

In presenting my views, perhaps I cannot do better than to show by my own experience as a Spiritualist, the true bearing and rational interpretation of the words of Paul when he said, "Faith is the substance of things hoped for, the evidence of things not seen." In my first investigation my attention was arrested by the "mysterious rap," having formed a circle of my own in whom I had confidence. I soon became a believer in the presence and interposition of spirits. I heard the "raps," but did not see the rapper, hence my faith was the "evidence of things not seen." I had faith that I was conversing with a departed friend, and that he stood by my side; the evidence of his presence was in the intelligence and power he manifested in conversing with me.

Again the clairvoyant medium gives me a communication from a departed relative, bearing to me a test of identity, and describing accurately his form and expression. I believe my faith again rests on the evidence of things not seen.

For illustration, (in a secular point of view) the farmer plows and prepares his ground for the seed; he plants the seed and waits and hopes for the harvest; his faith in the coming harvest is the evidence of things not seen; his past experience has taught him to cast the seed into the soil and to hope and trust that success will crown his effort, yet he is conscious that his crops may be blasted and his labor lost. When he reaps the harvest and his fruits are safely gardered, his faith becomes the substance of things hoped for; so in the whole round of secular enterprise does the law of faith operate; faith is progressive and culminates in the realizations of its hope. Finally faith may be compared to the seed planted in the soil; it first sprouts, takes root and then springs forth into life—"first the blade, then the ear, then the full corn in the ear," the invisible elements which fed and finally clothed it with fruit, was the evidence of things unseen.

The substance of things hoped for on the part of the Christian believer, is the realization of his hopes after death, and the same in regard to the believers in Spiritualism.

If I am correct in my views of Paul's question of faith, then faith is an important question for Spiritualists to consider; "without faith it is impossible to please God," hence without faith no system can prosper.

S. D. WILSON.

Philadelphia, Pa.

The drafts which true genius draws upon posterity, although they may not always be honored as soon as they are due, are sure to be paid with compound interest in the end. Milton's expressions on his right to this remuneration constitute some of the finest efforts of his mind. He never alludes to these high pretensions, but he appears to be animated by an eloquence which is at once both the plea and the proof of their justice—an eloquence so much above all present and all perishable things that, like the beam of the sun, it warms while it enlightens, and as it descends from heaven to earth raises our thoughts from earth to heaven. When the great Kepler had at length discovered the harmonic laws that regulate the motions of the heavenly bodies, he exclaimed: "Whether my discoveries will be read by posterity or by my contemporaries is a matter that concerns *them* more than me. I may well be contented to wait *one* century for a reader, when God himself, during so many thousand years, has waited for an observer like myself."

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aOmaha Night Express	[illegible]	[illegible]
aDes Moines Night Express	[illegible]	[illegible]
aDes Moines Day Express	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
aCedar Rapids Express	[illegible]	[illegible]
aFreeport, Rockford and Dubuque	[illegible]	[illegible]
aFreeport, Rockford and Dubuque	[illegible]	[illegible]
aFreeport, Rockford and Lake Geneva	[illegible]	[illegible]
bMilwaukee Express	[illegible]	[illegible]
bMilwaukee Special—Sundays	[illegible]	[illegible]
bMilwaukee and Green Bay	[illegible]	[illegible]
bMilwaukee Passenger	[illegible]	[illegible]
bMil. Green Bay and Marquette	[illegible]	[illegible]
bGreen Bay, via Janesville	[illegible]	[illegible]
bSt. Paul and Minneapolis Express	[illegible]	[illegible]
bSt. Paul and Minneapolis Express	[illegible]	[illegible]
bPierre and Deadwood Express	[illegible]	[illegible]
bLaCrosse and Winnebago	[illegible]	[illegible]
bLa Crosse and Minnesota	[illegible]	[illegible]
bWinona and Central Dakota	[illegible]	[illegible]
bWinona and Central Dakota	[illegible]	[illegible]
aLake Geneva Express	[illegible]	[illegible]
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4:20 p m†	Accommodation	† 1:30 p m
6:10 p m†	Accommodation	† 4:40 p m
6:30 p m†	Accommodation	* 6:10 p m
11:30 p m b	Accommodation	a11:00 p m
1:00 p m b	Accommodation	[illegible]

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Manifestations at Manchester, N. H. A Face Partly Materialized—A Materialized Handkerchief Disappears in the Air.

"Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead?—I Cor. xv:12.

To the Editor of the Religio-Philosophical Journal:

By special invitation of the controlling intelligences, I was present at one of Mr. Edgar W. Emerson's private materializing séances, in Manchester, N. H. These séances are held every Friday evening at the residence of Mrs. Walter Lamson, a highly respected and cultured Spiritualist. The medium does not receive remuneration for his services, but sits for these manifestations by the special request of his spirit guides. The cabinet consists of heavy black curtains suspended across the corner of the room, having for a back-ground the solid walls of the building. The medium reclines upon a cushion placed upon the floor of the cabinet, and during the entire séance he is in a deep trance; occasionally the controlling spirit gives through him directions for regulating the light, etc. Upon this evening we sat nearly an hour before manifestations commenced; but when once fairly begun, the forms followed one another in rapid succession. Men, women and children of all heights and ages appeared. One old lady, giving the name of Margaret Ellsworth, presented her head at the opening, and beckoned for me to come forward. I approached the cabinet, only to confront the most horrible specimen of humanity I ever saw—a face only partially materialized! The face was of almost chalky whiteness; the eyes were wanting, with holes where they should have been. The mouth was only partly formed. This horrible thing remained within a few inches of my face for full five minutes, and during that time my gaze was fixed upon the face, scrutinizing its every feature. She wore an old-fashioned ruffled cap, and her hair was quite gray. During this the light was sufficiently bright for me to easily tell the time by my watch.

After I had taken my seat, other forms not specially interesting to the general reader, made their appearance. Finally one styling herself "Mattie," peered cautiously out of the cabinet, then withdrew for the ostensible reason to gain more strength, as she very soon appeared again, and parting the curtains, stepped out from the cabinet. She was quite young, of fair complexion, and medium height. She was attired in a short white dress that came about to her knees, and her feet were bare. Presently she sat down upon the floor in front of the cabinet, not more than five feet from me. Being well acquainted with Mr. Emerson, I feel that I can say emphatically, that I know that the one claiming to be "Mattie" must have been another person. She turned over the corner of a large rug lying in front of her, so that we could see that there was nothing under it besides the carpet. Then throwing it carelessly back, she put the tips of her fingers under the edge of the same corner, and quickly withdrew them holding in her hand what appeared to be a small piece of cloth. She manipulated this with the other hand a few minutes, then shaking out the piece of cloth, we saw that it was a large handkerchief. She repeated this experiment three times. Then one of the persons present requested that she would present him with one of the handkerchiefs; she nodded assent, and, smiling, tossed a large handkerchief into the air toward the individual, but before it reached him, it melted into the air, disappearing like a thin mist! Then the spirit "Mattie," with a satisfied smile, withdrew into the cabinet as noiselessly as she came.

Allow me to state in connection with the above, that Mr. Emerson is a young man of sterling integrity, recognized by the community in which he resides as a thoroughly honest and devoted Spiritualist and medium, and I may also add that I am positive that the two forms described above, could not have been personated by him, even if he had had any desire to have done so. Mr. Emerson has a heavy mustache, and I am positive that neither Margaret Ellsworth nor "Mattie" had any, and I am also positive that "Mattie" was not gotten up by aid of a mask, for her features were not placid, but were expressive of varying emotions.

It seems to me that materializations and dematerializations like the above should be considered the proof positive of immortality.

GEO. A. FULLER.

Dover, Mass., Jan. 3rd, 1880.

Death of a Good Medium and Good Woman—Clerical Misrepresentation.

A few weeks since there passed to the Spirit-world, from her residence in Kansas City, Missouri, the immortal portion of Mrs. Margaret Jameson, a well-known medium and estimable woman. As a test medium she was excelled by few, and her sphere of usefulness in advancing the truth of spirit communion, was deep and wide. Her taking away is a serious loss to the cause of Spiritualism in her vicinity, and her place as a public instrument in the dissemination of spiritual light and knowledge will be difficult to fill. In addition to being an excellent medium, she was what is much better—a good, true woman, upright, generous-hearted, sympathetic, a good wife and mother, and an intelligent defender of liberal Spiritualism. The funeral services Sunday, Dec. 12, were impressive and touching. In addition to an eloquent address by Col. E. C. Granville, of Atchison, Kan., Mr. Robinson, while entranced, delivered two impromptu poems, concerning which the Kansas City *Journal of Commerce* says of the first, "it produced a profound impression on all present," and of the second, that it "was so affecting and powerful that all who heard it could only wonder and admire."

In a sermon delivered the day of her funeral, Rev. S. B. Bell, thus deliberately misrepresented both Mrs. Jameson and the Liberal League, of which she was a member:

"Once again, suppose it to be possible that the soul of Lazarus was nowhere—that it was as dead as his body. What then? Why then, let us weep and wail and never be comforted, for even hope itself is dead, for we are simply brutes. What, no life to come? No paradise? Christ is dead! Hope itself is dead! It is beyond all human speech horrible. And yet that is all the Liberal League has to offer in this city today. This morning they announce that they are going to bury a dead woman of their number according to their belief. That is to say, with no more hope than that of a dead dog. It is awful."

Would it be believed that Rev. Mr. Bell had personally met Mrs. Jameson and knew her to be positively convinced of the truth of immortality? But a few months before her death she and he rode to a funeral in the same carriage. Upon hearing the name mentioned, the reverend gentleman inquired, in a very nervous manner, if she was the medium. In her kindly, lady-like way, she told him she was. During their long ride this amiable woman gave the reverend gentleman more tangible proofs for her belief in immortality than possibly the Rev. Dr. Bell has yet been able to lay before his hearers in support of his doctrines. When she informed Dr. Bell that if it were not for her family she would be content to die the next day, he seemed terrified at the very idea of death. She afterwards asserted that she never met a person who seemed to fear death so much as the Rev. Dr Bell. And yet he talks of her burial "with no more hope than that of a dead dog." Again: so far from the Liberal League burying her "with no more hope than that of a dead dog," the resolutions *unanimously* adopted by it, in her respect, tell quite a different tale.

WHEREAS, In the course of nature and in obedience to irresistible law, Mrs. Margaret Jameson, a member of this league, *has been removed from her earthly tabernacle to the realization of her confidence of a continued existence of a higher and purer life*, and

WHEREAS, We deem it a duty as well as a privilege to express our high appreciation of her kindness, intelligence, integrity and worth as a woman, mother and wife, therefore,

As a league, we sincerely regret the loss of her *earthly life* to us, to her family and society, and we extend to her husband and family our sincere condolence.

A more glaring instance of clerical misrepresentation, has probably not disgraced the nineteenth century.

C.

Test Mediums.

To the Editor of the Religio-Philosophical Journal:

Those are what we need, Mr Editor, test mediums; and as fast as found, tell your neighbors that they may know where to find solid facts to hurl in the face of boasters who come along with great flourish of trumpets, proclaiming, "All mediums are frauds and we can show you how the thing is done!" You ask for well attested facts regarding so-called spirit manifestations. Allow me to briefly relate some of my experience during the past week:

I heard there was a materializing medium by the name of France, of Oswego, N. Y., sitting at Peterboro under strictly test conditions. I had never heard of such a man, and thought it strange that a fine test medium should be found in these by-ways. But having perfect confidence in Mr. Ives, the leading merchant of Peterboro, I wrote asking him about this France. As a reply, he brought Mr. France over to my house, and said he was all right—just the man for hard-headed skeptics. I engaged him on the spot for two evenings, all the time he could give me, as he is behind with his engagements. I used the parlor for a séance room. We took four rough sticks, half inch by inch and a half, and six pieces of lath, and constructed a frame six feet high, three by four feet. Over this we put a black cloth bag or tent, of single thickness, except the front which was double, in which was an opening some sixteen inches square about the height of a man's face when sitting in a chair. Over this opening was a drop curtain.

I invited thirteen persons besides myself to form the circle. A common oil lamp with porcelain shade furnished the light, and at no time was this light turned so low but that the finest of print could have been read by it.

The cabinet was placed six feet from either side of the room. The medium having removed his collar and handkerchief, was dressed entirely in black. He took his seat in the cabinet and let down the front side of the cabinet, while I started the music box. I will not give a detailed account of all the manifestations, but will simply say that two faces frequently appeared at the aperture at the same time, and remained sufficiently long to allow all to carefully scan the features and parts of the dress. Now allowing that one of these faces was the medium's, as it certainly was sometimes, who was the other fellow? Remember I had the doors locked and windows fastened. Old ladies with their old-fashioned caps appeared; little children in their night-dresses, pulled aside the curtain and danced to the music, while at the same time the medium's face was seen at the aperture. The drapery of the appearing forms were nearly or quite all white. Beautiful calla lilies were shown. I will say nothing about the identity of individual appearances, for that has no weight with the skeptic; but one of the appearing forms had the seeming features and voice of a female; and the dialect was broken Indian. She talked a good deal, and finally said if the girls would not be jealous, she would kiss her medium. I told her I guessed they wouldn't be. She says, "Now see," and bringing the medium's face a little forward, she was seen to put her lips to his, and kiss him three times. She then bade us "good night," and dropped the curtain. I then turned to the sitters on the farther end of the circle, and asked them if they were able to see both the medium and the other face. Those on the end said, "No; they could hear the kisses, but could not see the medium." At that, the curtain was quickly raised and the woman said, "What! you no all see me." I said, "They didn't all see you." "Ah! I fix em. I bring him clear up," and suiting the action to the word, she brought the medium's face so it projected through the aperture, and there she again kissed him twice.

Now, perhaps the skeptic will say these figures were dummies, rag babies, etc., with masks and ventriloquism to aid the illusion. But wait a moment. I have not got quite through. Three taps on a call bell in the cabinet indicated to me that the manifestations were ended. About half the sitters were skeptics; and I called upon them to select two of their best men to act with me in searching the cabinet, the room and the medium. The committee was chosen and I threw up the front of the cabinet, and found the man apparently in a deep trance. He had instructed me to place one hand on his head, and place a glass of water to his mouth, which I did, and soon he came into his normal state. We then took him out of the cabinet, and while one guarded him, the other two gave the cabinet a thorough search; but finding nothing, we left it and the room, to be more fully searched by the remaining members of the circle, while we, unlocking a door, took the medium into an adjoining bed-room, where he took off every article of his clothing which we searched most thoroughly, endeavoring to find even so minute an article as a piece of a match; but we could find nothing, and not a thread of white. Every article of clothing was colored even to the tips of his stockings.

Mr. France will do better than this: He will allow the skeptics or scientists to furnish the whole outfit, cabinet, room and clothes. They shall strip him naked, dress him in clothes of their own providing, carefully guard him to their own locked, private room, place him in their own cabinet, and still the white draped forms will appear, two or more at the same time.

If Rev. A. A. Waite or any other man says he can expose all mediums, these will be conditions he will be placed under in exposing H. France, 117 East Mohawk street, Oswego, N. Y. Spiritualists, send for him when these exposers or scientific skeptics get too loud, and he will postpone all other engagements long enough to meet all such cases; or telegraph me and I will get him for you, and back up these assertions in any way desired. But in such test cases three trials must be allowed, for once in a great while the conditions are so unfavorable that his guides are unable to vindicate his promises at the first attempt.

If a body of well recognized scientific gentlemen are anxious to investigate this phase of manifestation, Mr. France will go still farther, and allow himself to be placed naked in a room and cabinet prepared by the investigators, and if clothed forms do not appear within three sittings, the investigators will be well paid in cash for their trouble in the matter. I hold myself responsible for these statements and hope skeptics will take the trouble to investigate them.

The ball is gathering size rapidly, Mr. Editor. Test mediums are springing up in every part of the land, and you have done a noble work in bringing it about.

D. EDSON SMITH.

Community, N. Y.

FACTS VERSUS THEORIES.

I consider that your paper is doing much towards bringing order out of the confused mass of falsities and contradictions that has heretofore prevailed among Spiritualists, and we are fast getting down to bottom facts. A few weeks ago while visiting in Skaneateles, I attended three materializing circles. The medium was Mr. France, of Oswego. He claims to be perfectly unconscious while the manifestations are taking place. I was convinced that he did not consciously assist in the least, but while several figures appeared, being in size all the way from a small child to a man eight feet high, they seemed to me to be mere shadows void of any personality—the same appearances on different evenings, answered, either to be the wife, mother or sister of whoever laid claim to them. Most of them spoke, but their voices were the same, and were precisely like the medium's.

I have seen with different mediums nearly a hundred of these figures, but I have never had the evidence that any one of them were really the spirits they claimed to be. It is not enough for them to look like the one they claim to be—they should tell us something by which we can identify them. In no instance have these figures that I have seen, done this. If any one who reads this will tell me of such a thing being done, I would like to know it. I do believe these appearances occur, and without subterfuge on the part of the medium, but the question with me and with many persons is, are they spirits, or are they composed of the emanation coming from the medium and the persons sitting in the room at the time. We need more light on this subject.

While I was visiting at this same little town, I was one evening the guest of a Quaker family, who are also Spiritualists. There were six of us who formed a circle. In a few moments I became clairvoyant, and saw the mother of the lady of the house. In giving a description of her, there immediately appeared by her side, Lucretia Mott. I said, "This can't be possible, for Lucretia Mott is still living." The spirit bowed her head to me and said, "Yes, I am now a spirit." My friend, Mrs. Brown, remarked, "Well! if she had passed on; she would appear with my mother, for they were in life very fond of each other and intimate friends." The next day the death of Mrs. Mott was announced in the papers. No one of us had heard of her death until we read of it. I will state that I knew nothing of this family being intimate friends with Mrs. Mott. Such tests are to me more conclusive than materialization, but if we need these, let us have them made clear enough and explained to us by our spirit friends.

SARA E. SOMERBY, M. D.

New York.

A December Day in the Golden State.

The eleventh day of December! It seemed incredible, for from the first dawn-blossoms that flung their pink petals through the windows of the East, until we saw the day swoon on a couch of crimson and gold, it was like the sweet, shy glance of June when she first comes wooing the earth from her frosty sleep. I say June, for every rational being knows that May is a miserable coquette, laughing our love to scorn, while this December day was consistent, rose-crowned and lark-soaring, as June days often are in the dear old Key Stone State. And how could we better appropriate its blessings than by taking a twenty-five mile carriage ride in company with friends, three ladies, four gentlemen and little Golden-hair, in a spacious carryall, with floor almost broad enough for a cotillion, and a driver who boasted of being a "Forty-niner," having crossed the plains with an ox team? The idea was excellent, and unanimously adopted. We started early, and the roads being in good condition, we soon reached the open country and thereupon were treated to a lark-chorus. From meadows that stretched for miles away where tender grass-blades were pushing upward through brown stubble, from odorous eucalyptus and leafy hedge, rang forth the silvery notes that went straight to our hearts like the voice of God.

Thrifty farmers were riding their gang-plows that turned up great, black furrows from which faint perfume was wafted to our eager senses, and what is sweeter than the breath of a revivified earth?

The only town we visited during the day was Los Gatos, ("The place of the [wild] cats,") situated ten miles from San Jose at the mouth of a canyon in the Santa Cruz mountains, a wild and romantic spot, and fast becoming a favorite resort for invalids and world-weary people, from the fact of its possessing a fine climate for both health and semi-tropical fruit culture. Here flourishes the "green bay-tree;" its pungent perfume, glossy and luxuriant foliage and symmetrical form being among its many virtues. The orange, lemon, fig, almond, prunes and pomegranate, and all the more hardy varieties of fruits, grow to great perfection here (the lemon trees were injured by frost last year), while sunny France herself cannot boast of better grapes than those raised in this locality. We passed a 100 acre almond orchard that "netted" its owner $12,000 this year.

The views obtained from some points in these sunny foot hills, are magnificent. The mountains rise in irregular cones, one close upon another, some bald and others covered with timber, all running down into softly undulating hills dotted with evergreen and majestic live-oaks, which shelter many a neat cottage, owned by a restored invalid or mayhap a business man, who seeks this mountain solitude in which to spend the Sabbath, preparatory to the renewed struggle of the following week in the turmoil of the not far distant city of San Francisco. It is impossible to conceive of anything more beautiful than our prospect this December day.

The mountains rose sharp and clear into the infinite blue of the brooding sky; deep shadows, full of silent mystery, darkened the many canyons and defiles, the foot-hills with their green and russet groves, with here and there a cottage half-hidden by clustering trees, and below us the lovely Santa Clara valley, extending to San Francisco Bay, at least sixty miles away, and far across the valley the grand Coast Range.

Throwing off our wraps (the therm. stood at about 70° in the shade) we rambled over hill and dale, obtaining new and enchanting views at every succeeding step. Now it was the near mountains with their rough coats of Chapparal, and then the blue peaks of Coast Range, Mount Hamilton, rising a little above the rest, and yet in such grand company, that it seemed hardly possible that he deserved the honor of the finest astronomical observatory in the world, now in process of building there.

Having wearied ourselves with walking and gazing, we produced our lunch-baskets, (for it must be acknowledged that fine scenery and pure air renders this vulgar habit of eating only the more fascinating and irresistible), and there under the blue canopy, on the banks of a mountain rill, we gave practical emphasis to hours of poetry! Golden-hair herself was not more of a child than some of us whose locks are touched with the frosts of time! And really the spirit should never know winter, nor let a chill fall upon its rills of song and laughter! Every evolution of the earth adds richness and bloom to its atmosphere; every heart-throb of human life should give the soul additional power and bring it nearer to perpetual joy.

And something like this seemed the soft speech of that December day. When we turned our faces homeward, a bouquet of roses, acacias and violets, (hastily gathered from a very bower of bloom) filled the air with fragrant whispers saying something different to each one of our now slightly sobered company.

The sun slipped behind the mountain wall as though to give the moon fair play, evidently persuaded of woman's rights! and her pale splendor overflowed the world, making the jewelled night only a little less fair than day.

E. L. W.

San Jose, Cal.

NEW SOUTH WALES.

Spiritualism in Sydney—Death of Rev. John Tyerman.

To the Editor of the Religio-Philosophical Journal:

Since I last wrote you nothing of very startling significance has occurred. The Rev. gentleman I formerly alluded to as hailing from Canada, A. C. Gillies—not Gillet—has fallen foul of one of our daily papers, *The Evening News*, and has added another stone to the already mountainous cairn of evidence as to how "these Christians love one another." It appears that Mr. Gillies gave a lecture in which he ridiculed (or rather tried to) Ingersoll's masterly lecture on the "Mistakes of Moses," and the daily paper alluded to, adversely traversed some of Mr. G.'s statements; for this, the follower of the meek and gentle Jesus, rushed into the newspaper office, and cried out, "Some infidel dog wrote this!" and handed in a reply, which the paper could not publish without insulting its readers. Mr. G. then wrote a private note full of sweetness and brotherly love, (?) marked private, to the editor, which the paper did publish with a few withering remarks. Ingersoll's lectures are much appreciated here, and many hundreds of copies of any of his new ones, could readily be sold; but there is no systematized agency here for the sale of such matter.

I notice that Jesse Sheppard has been doing great things your way. I regret to state that he was not a success in Sydney, although his coming here had been eagerly looked for.

Mr. Charles Bright still lectures in the Theatre Royal, every Sunday evening, to large audiences. Next Sunday (28th Nov.), he will give a public review of Zöllner's "Transcendental Physics," regarding which you favored your readers with an admirable synopsis a short while back.

Mr. Tyerman is not lecturing just now through ill health. He paid a short visit to Melbourne, but with what result I am not aware.

It would seem that Hudson Tuttle has ably sustained his position in the controversy anent Christian Spiritualism, and his writings are much thought of in Sydney. Spiritualism has made good headway here, but we are badly in want of a reliable public medium. On every hand I am met with the inquiry, "Where can I see something. I would like to believe in Spiritualism, but I want proof." Perhaps some medium in want of change of air, might think it worth while to visit us, and the sight of these lines in your widely read columns, may do good in this respect.

LATER—DEATH OF MR. JOHN TYERMAN.

On the 27th ult., our good friend Mr. John Tyerman passed to the Spirit-world. You will doubtless remember his flying visit through America on his way home from England last year. Mr. Tyerman was originally a Wesleyan minister in New Zealand, and afterwards a lay reader of the Church of England, near Sandhurst, in Victoria. Several of those who attended the church at which Mr. Tyerman officiated, became imbued with the truth of spirit communion, and the elders, deacons, church-wardens (or whatever their proper title is), wished the subject of this notice to deal a death blow to the new superstition, by preaching against it. Mr. Tyerman, with that honesty of purpose which always guided him in his relations with humanity, characteristically replied that he must examine Spiritualism himself before dealing with the matter. He did investigate and become as so many have done before, a Spiritualist. Once having put his hand to the plough, there was no turning back for John Tyerman, and he became a powerful advocate of his new faith. In Melbourne he soon made himself felt, and finally removed to Sydney, and settled there with his family, where he gathered round him many ardent friends. To my certain knowledge, this fearless and outspoken champion on behalf of freedom, made many valuable converts to Spiritualism and free thought, and he has now passed on to a sphere of action where his admirable qualities for usefulness, will have wider scope for exercise. Mr. Tyerman is fittingly buried at Waverley, in one of the most beautiful cemeteries, situated on a high headland, overlooking the vast waters of the Pacific Ocean, with rough weather beaten crags on either side, and undulating slopes covered with grass and wild flowers in the immediate vicinity.

The spiritualistic service at the grave, consisting of selected readings and songs from the Lyceum Guide, was conducted by Mr. Gale, Mr. Charles Bright and others (including two trance speakers) giving appropriate addresses. Numbers of flowers were thrown by loving hands upon the coffin, and thus closed the earthly career of one who could ill be spared from amongst us.

Already the lying lips of rumor are busy, and the orthodox statement has gone forth that Mr. Tyerman recanted at the last moment, and wanted to send for a clergyman, but as the deceased died in his sleep, quite unexpectedly, you may judge how much of truth there is in the statement. In the slightly altered words of Bishop Heber:

"He is gone to the grave, but we will not deplore him,
Though sorrows are said to encompass the tomb.
There are friends who have passed through its portal before him,
And the lamp of their love is his guide through the gloom."

CHAS. CAVENAGH.

Sydney, New South Wales, Dec. 1880.

Prof. Felix Adler.

To the Editor of the Religio-Philosophical Journal:

In a recent number of the JOURNAL, I was pleased to perceive an able letter from Mrs. Sayles, sustaining her and my friend, Prof. Felix Adler, against some criticisms passed upon that most cultivated and lovable gentleman. The head and front of his offending in the eyes of his critics is that he has from the rostrum pronounced the idea of a future life to be irrational. Now, is there any just ground for exception in this assertion, coming as it does, from a very liberal rationalist? I think not; and yet I know well that there is a future life, and that the denizens of it have opened a way to communicate with us here. How can this be reconciled with my not taking exception at Prof. Adler's assertion? Answer: Men in Adler's position have laid down certain rules of reasoning from established facts within their knowledge. From these facts, as admitted by them, they reason. Whatever they cannot reach by reasoning from those facts, they characterize as irrational. To them it is so. Spiritualism and its phenomena are not included in the list of their acknowledged facts. Therefore, to them, there is no proof of immortality, and to them and by them it may well be said to be an irrational idea.

Take away spirit phenomena as a basis, and what evidence which can be called rational proof, has the world ever had of immortality? None whatever. The deluded Christian hugs to his soul a tradition of 1880 years ago. He rests his conviction of immortality upon the reputed say so of a Jew, born about that time, and of his asserted resurrection as handed down in print, through translations from, and through several languages. Is that rational proof. Clearly not. Prof. Adler is doing a good work—far better than any Spiritualist of my acquaintance. Not an hour of the day or night, free from his personal necessities, but is used for a practical good to the human race, and most disinterestedly. That he has not given to spiritual phenomena an exhaustive examination, is not discreditable to him. In the absence of a conviction based upon such investigation, he may well call immortality an irrational idea. Who by mere process of reason ever did demonstrate it? No one!

BRONSON MURRAY.

New York.

HARMONIAL PHILOSOPHY.

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY. THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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CONTENTS.

Letter from H. H. Brown on Organization.

I am very glad to see you so effectively agitating the question of organization. Through this agitation we may at last discover some means by which the liberal element may be aroused to work. Very unwisely in the history of liberalism in our country, have the liberals of whatever name to a great extent ignored the very methods by which their opponents reach success, and which those who have been successful in reformatory movements have been compelled to use; viz: "Organization and unity of effort.

It is only by organization that the religious, political, educational, scientific, eleemosynary and reformatory elements have been able to do any practical work. Until organization comes, the workers in any reform are only "disturbers of the peace" of the conservatives, among whom they preach their heresies. They are the leaven sent out for the purpose of agitation that through this may come education, and ultimately through education, practical work for the race; for there comes a time when to preaching must be added practice. Only through organization can practical work be done.

With the millions of liberals in America, nay, with the Spiritualists of America alone, there is working force enough, if properly developed and directed in the lines of practical effort for human development, to redeem American society in 25 years from many of its present evils, and this question presses home to-day upon them. Will they still continue only to be the cavalry picket, or will they form the grand army of occupation? Will they sit mere gazers where the spirit went up to heaven, or will they be a living body through which the spirit can work to bring about a heaven here below? Nay, while they fold their hands and prate about the noblest philosophy and grandest ethics and most consoling of all religions, will they see the present church organizations take from them their crown of practical work and not only preach their philosophy but do their work? Prof. Adler's society, disbeliever as he is in the future life, is more of a practical worker in the line of our teachings than there has come out of our own ranks, and but for an organization to sustain him and through which his ideas can take practical shape, he would be of little practical good to the world. As Spiritualists to whom the veil of Death has been rent and the knowledge of the unity of all life given, we should do such practical work as to shame even the ethical society into better than the noble good they to-day are doing.

But before the outer form is, the spirit must be. The spirit builds its body, and when the spirit of organization is born in our ranks, this spiritual desire will by the law of attraction build its body on the outer form. Demand will always draw supply. By the movement amongst the liberals to-day, and notably the efforts of the JOURNAL and the formation of a national association for State secularization, I see that the desire is developing, and as surely as the swelling ground above the wheat and the first green spear above it prophesy the waving fields of ripened grain, so do these movements prophesy the ultimate of the liberal elements when the spirit is developed in individuals to a sufficient extent.

The plan offered in the JOURNAL editorial, "The Field that is White with the Harvest" is, it seems to me, perfect in theory, for the end desired. I also am in harmony with Mr. King, when he limits our organizations to Spiritualists, and so let his committee consult. Efforts lead to good results, for every failure prophesies ultimate success. But I have long ceased to care very much about the form. The desire to work is of most importance and where that desire is, a working form will be found, and the shorter and simpler the better.

I have satisfied myself that liberals of different shades of opinion cannot work in harmony, save where there is a special and definite purpose. I share Brother Stebbins opinion as to Spiritualists and Liberalists uniting in societies. Spiritualism is more antagonistic to materialism than it is to Christianity, and only in specified fields for humanitarian work can we work in harmony. To unite with them in a society for general purposes and discussion, is for Spiritualism, the furthest advanced, either to stand still, retreat, or be ignored, and I for one am first, last and all the time, one who knows and proclaims future life and communion with the so-called dead, and I have yet to experience that courtesy from materialists when both are members of some society, that springs from a love of religious freedom. In special reforms, as for instance, temperance, woman suffrage, as members of scientific bodies, where the particular questions of difference do not arise, we can meet, but then we are not Spiritualists, are not materialists, but liberals, and such bodies should be; but Spiritualists should organize, would they hold that place in society that belongs to them; would they have that influence upon legislation, education, the press and public opinion, it is their duty to have; would they mould the rising generation into correct habits of thought and action; aye, I am more convinced every day of the necessity of "The New Departure" being made practical, and every failure only determines me more in that opinion, and it is this: that Spiritualists must not only organize, but organize not to present phenomena to the world, but to learn and practice the lessons phenomena teaches, and to do this they must give up the custom prevalent to-day of transient speakers, and do as the liberal churches do, locate some man or woman of social and intellectual ability around whom they can rally as a centre, and who can be their public representative. As children tire of and cry for a new toy, our societies cry for a new speaker, and while there is an intellectual pleasure and development in this, there is no coherent power developed and little position or power won in the community. There is among all our societies little practical work done. I venture to say Mr. A. J. Davis's society in N. Y. City in the two years it has been organized, has done as much practical work as all the Spiritualist societies in the country who have transient speakers have done.

A society whose only object is to supply a course of spiritualistic or liberal lectures, cannot do practical work in the line of race education. Religion which is the cohesive power in all organizations, must be developed in our ranks. Religion is only the expression in some form of the spiritual life by the channel of emotion, and as we outgrow the ancient forms, the emotional power must find new channels, and as we divert it from God whither it has hitherto been sent, it must find expression towards man in the social. The two commandments of Spiritualism are, "Love the good with all thy heart, soul and mind," and "Like little children love each other."

When this shall not be the idea intellectually accepted, but the soul demand of a sufficient number in any community, by the law of attraction they will organize, and it will make little difference how imperfectly the intellect may interpret this desire in the outward form it gives to the organization, for any channel will suffice for them, in the love of good and of the race, to work for the race.

While, therefore, I would cheer and aid you in your efforts, and while you are to be aided and encouraged by both spirits and mortals and are to be comforted by the reports of efforts which you have stimulated, still I would ever have you remember that the form is little worth without the spirit. "The letter killeth, but the spirit maketh alive." You shall see progress towards the end you desire, and I will aid you by preaching "LOVE," "The Fatherhood of God, the brotherhood of man." Still will I endeavor in a practical way to echo the Master of 33 A. D., and say to each and all, "Little children love each other." Every step towards fraternity is a step towards everlasting organization, and every step towards organization should be a step towards fraternity. Truly did the Apostle Paul preach to the Corinthians the true gospel of liberalism when he said: "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass and tinkling cymbal. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profiteth me nothing. Love suffereth long and is kind, seeketh not her own, thinketh no evil, rejoiceth in the truth, endureth all things and never faileth. And now abideth faith, hope and love, these three, but the greatest of these is love."

Willimantic, Ct.

THE LIFE THE TRUE TEST.—Think no man the better, no man the worse, for the church he belongs to. Try him by his fruits. Expel from your breast the demon of sectarianism, narrowness, bigotry, intolerance. This is not, as we are apt to think, a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of a heart and life.—*Channing.*

Don't be in too much of a hurry. Haste is of the devil, says the Koran. How quietly flows the river toward the sea, and yet it always reaches its destination. This is a point to remember when you are trying to "rush things."

Greetings—Events in Philadelphia—The Spirit Artist—Death, Etc.

COMMUNICATION FROM MRS. EMMA F. J. BULLENE.

Having returned from the City of Brotherly Love, I would send a new year greeting to the many dear friends of the olden time, the memory of whose kindly words and genial smiles has crowned my life with joy, through all the years since I was first honored with inspirational light from the angels. Nor would I forget the newly made friends of my recent visit to Philadelphia, for change has been busy with her magical wand and many new faces welcomed me with hearty cheer. Even the redoubtable editor of Mind and Matter, honored me by misrepresenting entirely the sentiment of my lecture of which he made mention; a fact that—I am informed—is generally conceded to imply that a speaker thus traduced, deserved commendation in that particular effort at least, as Mr. Roberts is not quite responsible, his mania taking the form of inverted mental vision.

The special subject of attack upon me was the expressed opinion, that to promote a healthful growth of Spiritualism, all media were required to illustrate the angelic teachings which we receive by a pure life; and under no circumstances would those who desire the success of our beautiful faith, foster or encourage fraudulent mediums. Purity of life for all who advocate spiritual communion was strictly enjoined.

I was most agreeably entertained by Mrs. Dr. Maxwell, whose genial spirit makes perpetual sunshine in her home, which is pervaded by an air of delightful harmony. There I met for the first time Prof. Anderson, the faithful artist for spirit portraiture. His guides kindly sketched two charming pictures of my angel daughters, and though they objected to outline drawings being taken away on account of their imperfections, I was permitted to retain them. On reaching home, I find that one, a witching little fairy of about five years, bears a striking resemblance to the picture of her elder sister taken during earth-life, and which Prof. Anderson had never seen. The fleecy clouds which envelop her lovely shoulders were added after the first sketch in compliance with my mental request, and all the delicate lines and softly blended shading are beautifully suggestive of spirit identity. The second picture is that of a fair young girl, now sixteen years of age, who remained with us here but four months. Still, the marked resemblance to a picture of my eldest son is very apparent, while the spirit portraits could not fail to be identified as sisters by the most casual observer. With thanks to Prof. Anderson and his guides, I am more than grateful for these treasures.

I also added to the list of pleasant acquaintances Miss Jones, an earnest medium, who is doing excellent service in our cause through the many tests of spirit presence that she gives, including names and events which cannot fail to convince many sincere inquirers. The service on Sunday morning after Christmas, concluded with a few thoughts suggested by the season, and which were so harmonizing in their tendency that I cannot refrain from giving them in substance to the readers of the JOURNAL. Christmas time was represented as a grand revival of the affectional nature, which should be encouraged to hold its sway as long as possible, because of its divine and spiritualizing effects upon the inhabitants of two worlds. With this new activity of the affections, which is expressed through gifts and social reunions, families long separated are reunited by the golden cords of love that bind alike spirits and mortals, making fairly radiant the magnetic atmosphere through which their loving messages flow as spontaneously as sound reverbates through ambient air. Thus every manifestation of pure affection in our social sphere where discord seems to prevail, awakens heavenly responses of tenderness between those who are still veiled with the flesh and those of celestial growth. Yes, the holiday joys of earth may unbind with magic art, many hearts that have been fettered by envy, malice and gloomy despondence of spirit, and a knowledge of this fact should be an incentive to cherish the sacred emotions of our Christmas love-feast.

Even death comes to illuminate our joys by the contrast of funereal shadows; but, could we translate aright the language of nature, emblems of mourning would be unknown, while a holy gratitude for the emancipation of our risen loved ones, would ascend like the incense of flowers to the blessed giver of life.

On December 30th, I attended the funeral service of Dr. E. H. Chapin, that prince of eloquent men, and never, I think, have the ages permitted such evidence of the growth of harmonial religion; such triumph of the principles of our faith in the universal brotherhood of man, or so marked a recognition of the intrinsic value of nobility of character, as on that wonderful occasion. It was a grand confirmation of the oft-repeated prophecy of angels since the inception of modern Spiritualism, viz., that this era of free thought shall illuminate Christendom, and unite mankind on the measureless basis of divine love. The glorious company of spirits that was unveiled to my sight, and the indescribable rejoicing of ministering angels over that fraternal gathering of denominational ministers only the clairvoyant eye could witness, or the clairaudient ear attest. All was harmony for the hour, sorrow softening the heart through dewy tears; flowers God's own ministers, chastening the senses by a psalm of beauty in form and color, while their rare fragrance ascended as sweet and fitting incense to embalm the memory of a noble pioneer, who standing like a beacon light of the century on the rocky cliffs of sectarian Christianity, had boldly proclaimed religious freedom and universal happiness, the divine birthright of humanity.

The tender words of our revered Robert Collyer rose like a grand anthem all tremulous with emotions of love, as he alone from his great sympathetic heart, could speak of a risen brother who had wrought for mankind in the vineyard of life. And Henry Ward Beecher! how shall I describe the simple grandeur of his utterance? His words ascended like a Hallelujah Chorus, glorious beyond description, because he brought to the bier of his immortalized brother neither sorrow nor mourning, but a radiant joy that might crown him with a divine halo. He believed he had performed his great work on earth with eminent fidelity to his convictions of truth, and had already been welcomed to supernal pleasures by the great throng of his beloved friends and parishoners, who had preceded him to the inner sanctuary above. Many eminent clergymen of various sects also mingled in the service, offering tribute to the worth and useful ministry of Dr. Chapin; and for the hour, a sweet voiced prophecy was uttered, telling of the speedy coming and universal sway of the true religion of humanity. And yet another departure is recorded of a noble man whose name was written in characters of light, and bequeathed to us as a rich inheritance of the dying year. How radiantly the glory of that waning cycle of time enfolded our brother, Epes Sargent, as he awoke to immortality in the early dawn of the new year, who can tell? To him, truth must have given a royal diadem, for he fearlessly engraved her beautiful precepts on mortal tablets that we might dwell in light.

Thus the loving memories that enshrine in thousands of hearts three glorious representatives of man's divine right to be God like, Lucretia Mott, Epes Sargent and E. H. Chapin have crowned the dying brow of 1880, with celestial beauty.

New York.

ORGANIZATION.

Communication from Rev. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

Your paper of the 8th is just to hand. I see Mr. A. J. King offers "an amendment to your proposition upon the subject of organization." I propose to second his motion, and give a few reasons in support of the same. One extreme very naturally drives to another, and we usually find truth between them. Whilst I have grown clear out of the creeds and dogmas of theology long since, yet in regard to organization, we may learn some lessons from the churches. There are several hundred different sects of professed Christians, with much wider divergence than can be found among Spiritualists, yet their organizations show, to a great extent the harmonious working of machinery for the promotion of their interests. I fully agree with your correspondent that "all 'liberals' unite for scientific and general educational purposes, but when you speak of cultivating the religious and spiritual faculties, the Spiritualists and materialists, and many other liberals as well as orthodox, find themselves disagreeing so radically that they cannot conscientiously work together. They feel that they must pull in opposite directions more or less, and the house thus divided must fall."

My experience has long since confirmed me in this conviction. I will give some of it. Some four or five years since, Dr. J. M. Peebles aided us in forming an organization of a State Association of Spiritualists and Liberalists. We rented a hall and fitted it up with everything to make it attractive; papered the walls, carpeted the floor, had a nice rostrum and a fine organ and choir, and the walls were decorated with paintings. It was on Main street, only one flight of easy steps, and filled with fine chairs. We had conferences on Sundays preceding the lectures, and for a while we moved on harmoniously with large audiences. The liberal, or rather the materialistic element, proposed subjects for discussion at our conferences which drove the religious Spiritualists away from our meetings. Those who came to learn, heard such iconoclastic views advocated, that they retired in disgust, and the result was that after about two years of such discussions, our lease expired, and so did our inharmonious organization so far as the public meetings at the hall were concerned.

Less than a year since, I lectured for a society of liberals in Monmouth, Ill. They were, I think, mostly, if not altogether, materialists. They treated me very courteously, boarded me at a fine hotel, where there was a lady Spiritualist, and we met and had some fine spirit-manifestations. The weather was cold, and even meetings at the hall seemed to be in sympathy with it.

A few weeks since I lectured for a society of liberals in Dallas Texas. If I were to judge of their views by the questions propounded after the lecture, I should conclude there was very little spiritual element among them. The conclusion to which I have come is, that the liberals, so-called, are usually Materialists, and as such have but little in common with, or sympathy for Spiritualism, and that any organization of Materialists and Spiritualists would be but a rope of sand. They are diametrically opposed, and I believe the time is rapidly approaching, when the masses will be identified with the one or the other of these opposing beliefs.

Whilst I respect the honest skepticism much more than blind credulity, I do not believe that we can walk together, because we are not agreed upon vital fundamental principles, which are at variance with each other, we do not expect all Spiritualists to agree; they cannot because their mental make up is so various; but we do agree upon all the main points of our religion, which is to do good to our fellow men, as to a common universal family. We recognize spirit intercourse between the natural and Spirit-world, the great law of recompense and eternal progression, "with no creedal faith as conditions of harmonious membership. Hence I fully agree with Mr. King when he says, "We should organize as a religious body, enunciating our distinctive faith, and then we can work together to effectually propagate the same, that all men may rejoice together with us in a knowledge of the truth, and the great satisfaction it always brings to him who accepts it."

One more endorsement and I am done: "That A. E. Newton, Hudson Tuttle and Dr. S. B. Brittan, be a committee to draft such a platform of principles and plan of organization, and be requested to report the same to the Spiritualists of the world through the spiritual press of the United States, at as early a day as possible." I have no personal acquaintance with Mr. Newton, but know him well by his writings. I published in the *Spiritual Magazine* several years since some articles of his on the subject of organization, with which I was very much pleased.

Mr. Hudson Tuttle came into the spiritual ranks from the opposite extreme from myself, and yet we do not disagree upon the fundamental principles of our harmonial philosophy. He has one of the clearest heads and most honest hearts of any man I know. Sitting together year before last in the first church the Spiritualists ever built in the U. S., during the conference Sunday morning he remarked to me, "This beats a Methodist lovefeast." It was indeed a feast of love. A number of old men gave their experience, among them a brother of ex-President Fillmore; and we felt, as Jacob said, "It was the house of God." Would that we had many such churches as this one at Sturgis, Mich.; and we would have them if we were organized as we should be on a religious basis.

Prof. S. B. Brittan, who does not know him by his work? He edited a spiritual paper which he showed Dr. Crowell and ourself in his library before the "Rochester knockings." He and Mr. Partridge published *The Spiritual Telegraph* long years before the noble *Banner* was born. It was the first spiritual paper I ever saw. He "is the right man in the right place." I go in for the committee, and hope they will confer together, and soon give us the result of their deliberations, and that we will fall into the ranks as valiant soldiers and work harmoniously, and for the most glorious cause that ever enlisted the heads, hearts and hands of any one in any age of the world.

This is the most important era that has ever dawned upon the world. It is emphatically the iconoclastic age; but let us not only tear down error, but build up truth. Let us have a shelter and home for the thousands who are seeking for them, before we turn them out without either in the cold. I have hoped to live to see Spiritualists organize, so as to show to the world that we appreciate the glorious truth of demonstrated immortality as no other system can, and save the world from the overflowing waves of materialism which have well nigh deluged our land. Our phenomena alone can save the people from blank materialism, but we never can wield the influence we ought, only by organizing our scattered millions into a grand army of workers for the promotion of that truth which will make us free indeed.

SAMUEL WATSON.

Memphis, Tenn., Jan. 10th, 1881.

Mankind has been learning for six thousand years, and yet how few have learned that their fellow-beings are as themselves.

Whatever our place allotted to us by Providence, that, for us, is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.—*T. Edwards.*

Paine and Voltaire both believed in God—both hoped for immortality—both believed in special providence; but both denied the divinity of Jesus Christ. While theologians must cheerfully admit that murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible dying except in an agony of terror. These stories are used in revivals and in Sunday Schools, and have long been considered of great value.—*Ingersoll.*

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

"Seneca relates that Ephoras, an ancient Greek author, makes mention of a comet which before vanishing was seen to divide itself into two distinct bodies. * * * Hevelius states that Cysatus perceived in the head of the great comet of 1618, unequivocal symptoms of a breaking up of the body into distinct fragments. The comet when first seen, in the month of November, appeared like a round mass of concentrated light. On the 8th of December it seemed to be divided into several parts. On the 20th of the same month it resembled a multitude of small stars. Hevelius states that he himself witnessed a similar appearance in the head of the comet of 1661." (1.) The latter two may have been comets of the 3d class, the meteoroids composing them being crowded closely together when first seen, and separating when seen as small stars. Small comets of this class occasionally reach the earth. The shower of stones which fell at L'Aigle in 1803, was probably of this character; from 2,000 to 3 000 stones fell, of which the largest did not exceed 17½ pounds in weight. A large meteor seen through a telescope by Schmidt at Athens in 1863, was made up of a large number of smaller meteors, which, however, to the naked eye seemed to be a single fire ball. On the 30th of January, 1868, a shower of aerolites occurred at Pultusk, in Poland, which was proved to have entered our atmosphere as a cluster of distinct meteoric bodies.

Those comets that have been observed to obscure the light of stars seen through them, may be of the third class or cloud comets; those also which have been observed to contract as they approached the sun and expand as they departed from it.

Sir John Herschell suggests that such comets consist of a cloud of particles, which either have no mutual cohesion, or none capable of resisting the solar gravitation, that they therefore move around the sun as separate and independent planets. It follows, he says, as a consequence of the principle of gravitation that the particles must occupy a more limited space, as they approach the sun, and on receding will occupy increased dimensions. In such clouds there are at times larger masses that are visible to us, and in such we have comets of the second and third classes united; and when a large fragment is seen, we not unfrequently have showers of the smaller fragments; star-showers are not unfrequently associated with the passage of comets, with which they are connected.

Biela's comet, that separated into two in 1845, intersects the orbit of the earth at the point passed by our planet, about the last of November. The two fragments were seen in 1852, but in 1865, when they should have appeared, they were no longer visible; in 1872, at the time when the earth crossed that point of its orbit which the comet intersects showers of meteors were seen. On the 27th of November, from the close of twilight till 8 o'clock, a shower of shooting stars was seen in various parts of the United States. At Turin, M. Danza, director of the observatory, reported 33,400 meteors in 6½ hours, while at other points the meteors were too numerous to be counted. Within a week after this one of the fragments of Biela's comet was seen at Madras, and the connection between the meteoric shower and the passage of the comet is regarded as established. The shooting stars which are sometimes seen on the 20th of April, are believed to be connected with the first comet of 1861, while the third comet of 1862, is, no doubt, a large fragment flying along the tract of the meteors that fall about the 10th of August. Millions of meteoric bodies, most of them very minute, fall upon the earth every day, and they must rain upon the sun in a continuous shower.

The fall of very large comets into the sun, which is probably a very rare phenomenon, must increase its temperature; and some of the anomalies of temperature recognized by geologists in past periods, may have been produced by such causes. The new stars and temporary stars, that are occasionally seen shining with great brilliancy, and then becoming invisible, may be invisible suns into which fragments of dead worlds have fallen and increased their fires, so that the light became visible to the dwellers upon our globe.

"One night, writes Tycho Brahe, as I was examining as usual the celestial vault, the aspect of which is so familiar to me, I saw with unspeakable astonishment, near the zenith, in Cassiopea, a star of extraordinary brightness. Struck with surprise, I could scarcely believe my eyes. To convince myself that there was no illusion, and to obtain the testimony of other persons, I called the workmen occupied in my laboratory, and I asked them, as well as all the passers by, if they saw, as I did, the star which had so suddenly made its appearance." (1)

This was in November, 1572. It exceeded in brightness Jupiter, when nearest to the earth. It was even visible at noon when the sky was clear. In January, 1573, it was less brilliant than Jupiter and had changed in color from white to yellow. It continued to decrease in size, changing again from yellow to red, and disappeared in March, 1574.

In 1604, on the 10th of October, a star quite as brilliant appeared in the constellation of Serpentarius, which continued visible till October, 1605.

Meteors play, I think, a much more important part in the Solar System, and probably in the universe, than has ever yet been assigned to them. For many years I have regarded the rings of Saturn as meteoric, and it will yet be discovered that they are intimately associated with the the belts of Jupiter, which owe some of their anomalous features to their presence. The zodiacal light is in all probability produced by the reflection of the light from the surface of the innumerable myriads that like celestial moths are flying around our sun approaching nearer and nearer till they rush into its glowing flames and forever disappear. It is not unreasonable to suppose that they are the fuel, that keep up its undying fires and render life a possibility on the earth and all our sister worlds, which are, in my opinion vastly more numerous than astronomers have ever dared to think.

In the same proportion as we solve the problems presented by our own planet and solar system, we probably solve the problems of all worlds and all systems. Other planets roll around other suns, are wakened into life and beauty under their smile grow into intelligence, culture and spirituality, become old, die, are broken up and are called back as comets and meteors, to the great wonder of gazing millions who are seeking to account for their appearance, as we are for the appearance of the strange visitors, that occasionally waken us out of our intellectual sleep.

(1) Kirkwood's Meteoric Astronomy.
(1) The Heavens., Guillemin.

[To be Continued.]

Whatever may be said of the mission of woman, it has been proven that she stands at the head of all classes as teacher and instructor of the young.

TRIBUTES OF RESPECT TO EPES SARGENT.

In Memoriam—A Funeral Discourse Delivered by Rev. Wm. Mountford—Proceedings of the Brooklyn Spiritual Fraternity—Press Comments.

IN MEMORIAM.

E. S.

Hail and farewell, O friend, Hail and farewell!
And yet we sorrow not, for all is well.

For thee the sunset gates are opened wide,
As, onward swept, by Death's resistless tide
Thy spirit caught, amid the pain and stress
Of earthly partings, gleams of loveliness
From that far land whose glorious, holy light
Has burst, at length, upon thy longing sight.

How dear to thee the scholar's treasured lore,
As, day by day, unto its precious store
Thine own wast added! Poet of the sea,
Romancer of the slave who would be free—
Thy busy brain culled from a thousand fields
The honey thought that Nature gladly yields
To such as seek her bounty. In thy store
So freely given, we share and ask for more.

And now, sweet peace rests on thee; thou dost lave
In Wisdom's Sea, and dwell beside its wave.
Death's "gracious, loving angel," ushered thee
Where all the shining hosts of Heaven be.
Though thy brave fight on earth for truth is past,
All that is lovely, pure and good shall last;
Soon thy aspiring soul shall glad explore
New realms of living truth and spirit lore,
Quick welcomed there by bright, celestial ones
Who shine, 'mid starry throngs, like golden suns.

May our warm greetings reach where thou dost dwell,
Hail and yet Hail, O friend,—but not farewell!

H. M. POOLE.

THE FUNERAL DISCOURSE BY REV. WM. MOUNTFORD.

(Revised for the Religio-Philosophical Journal.)

At the funeral of the late Epes Sargent, in Roxbury, on Sunday last, Rev. William Mountford was invited to speak, and took the occasion to make a personal tribute to the memory of Mr. Sargent, who was his personal and intimate friend. Mr. Mountford said—

I am not here to celebrate a vanished friend, alongside his coffin, while the public journals and the common air are full of his praise. Simply I propose to say, by implication, two or three things, which he might have liked to have said for himself at the end of life, but that opportunity, of course, was not possible.

It is thirty years ago to-day since I first saw Mr. Sargent, and it was in this immediate neighborhood. The days of the year of our life!—whether we counted them or not, the earth had kept spinning and revolving the while, and had kept also the count of time; and we that are upon it and remain—we are what we are. The children of that time are parents now, and they that were then foremost in thought, and action and fame are very fast, one after another, being gathered to their fathers.

A few weeks after my first acquaintance with our friend now deceased, I was at Rochester, on my return from a visit to the Falls of Niagara. That city was then one of the foremost towns, as it were, against the backwoods. I sat there by the death-bed of an old gentleman, who told me that he was the founder of the city, and that the house, I was then in was the first ever built in the wild region. Truly, I was on the frontiers of civilization, and close up against the primeval and primitive. It was midwinter; the snow was deep, and almost the sun itself felt cold. I received a letter from Mr. Sargent asking me to look into a subject which was then called Rochester knockings. I had never before heard of them, and I did not much like my commission. It somewhat revolted me, as being about a thing too certainly superstitious for respectable notice, and Mr. Sargent himself hardly felt much differently from what I did. But his attention had been attracted by a fact which his truth-loving nature would not allow him to neglect because merely of its obscurity. For a new fact in nature or a lost truth recovered is a most serious event in the world, which it behooves all earnest thinkers to think of; since it is very certain that no matter how it may be misunderstood for awhile, be scorned or be resisted, it is what, earlier or later, all men have got to come round to, and acknowledge and utilize.

When a man has had early sight of a truth, it is not rightly at his option to keep his knowledge to himself, and sometimes it is not even in his power to do so. For the awfulness of life, as he feels it, closes round him with a pressure that makes him speak and also cry aloud and spare not. And for a sensitive man, that is a very uncomfortable thing to have to do as a duty.

St. Paul, remembering himself in the church as an old-time persecutor, thought that he was not even worthy to be called an apostle, notwithstanding the visible presence of the grace that was with him. But he asked himself, as he asked of others, and as always the mortal must ask of itself as to things immortal and spiritual, "Who is sufficient for these things?" And who indeed is there, at any time, who is good enough for such things? None the less, however, for that did the apostle feel the spiritual pressure that was on him. And he told the Corinthians that he had nothing to glory of with doing as he did among people; for, said he, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!"

In that state, intermediate between the earthly and spiritual, which was known to the Jews as that of vision, Isaiah saw what concerned himself personally. And though he had known before that he was a prophet, still it was with him after this manner. "Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." At the end of the vision—and we really know nothing spiritually, if we do not conceive and understand about that—at the end of the vision, says the prophet, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?—etc. Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." The very complaint, and the very words of Christ, 700 years later! It was a hard thing for the prophet to have to do—the deliverance of that message. And the like of it was what in its time was commonly called a burden—the burden of the Lord.

And not the prophets only, but also saints and martyrs, the purest of all time, and many a sinner, too, who has grown glorious by struggle, they know—they know what a momentous thing it is to testify to a new truth in the sphere of knowledge—whether it be cometary or be indeed co-ordinate like a planet. But a witness cannot be faithless about that without being false to the Son of Righteousness.

There is no such thing possible as a disconnected fact or an isolated truth, and always it is not improbable, but that some despised reality might be ready initiation as to some great science. Amber had been electrical, and thunder had been crashing from before Adam, without anybody's having been much the wiser as to the earth's make. But just now, about a hundred years ago, with his child-like mind, and after the manner of a boy at play, Benjamin Franklin experimented with a storm-cloud, and so became the father of a science as to which time and space, round the wide world, are as nothing.

A while after my report to Mr. Sargent about what I had seen, or thought that I had not seen, in Rochester at his request, and before the rappings had got to be called Spiritualism, the subject had become very provoking and unpopular. But that did not abate Mr. Sargent's attention to it. He abided by his interest in the thing, for the sake of what truth might be involved in it. And when he became satisfied about the actuality of the phenomenon, he was ready at once to own to it, and to assert it, whatever the thing itself might be found to mean. And really he had much to risk by his honesty, for he was a popular writer, and his immediate usefulness was through his acceptability with the public. But he did not dare to despise or ignore a fact of the universe, however unseemingly it might be accounted. For any matter of fact, whether it be natural or spiritual, angelic or demoniac, implies a philosophy connected therewith, could it only be discovered.

And for the interpretation of a fact, once distinctly ascertained, Epes Sargent had a singular aptitude. In him were united, blended indeed, the intuitive perception of the poet, the analyzing faculty of the metaphysician, together with an absorbing, assimilating power for knowledge at large. Many persons have one of these endowments; but those who have two of them are a much smaller number; while those who have all three in such proportions as Mr. Sargent had are very few indeed. And in that spiritual philosophy which he adopted he found the exact sphere for the activity of his mind.

Among the refracted rays of light, which in our environed condition we call the daylight of our knowledge, he had a specialty for catching some two or three, and seeing for himself the direction of their coming, and the certainty, therefore, of that central sun which is the light of the universe. And so his faith in God was what the bugbear of agnosticism could not abate, and was what even many a priest might have envied.

The firmament is over and around us, like a dome, and it shuts down on the earth at what we call the horizon. But from a tower or a mountain, though the heavens enclose us to the same effect, it is in a wider circle, and we learn that the horizon exists but for our natural eye, our merely every-day practical sight. And so there is a height of knowledge, and a keenness of vision, to which the theological line between the natural and the supernatural is but an artificial conception, originating with mortal man, as being short-sighted.

Occurrences beyond the ordinary, and which are often counted as meaningless or illusive—of such things—Epes Sargent discerned the manner as to cause and analogy. He believed the proverb, and he knew it for himself, as he thought, that, "The Lord hath made all things for himself," and so he trusted all creation, in all its departments, for being of the same divine handiwork, more or less express and expressive, and as having in it no element anywhere, so intractable, as to be hopeless. And is it not written, and is it not so for God, about even man at his worst, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain?"

And Mr. Sargent believed that at their poorest, those rappings which once were named Rochester, and which are now called spiritual, had their origin in the nature or things, more or less ascertainable, and that they were, therefore, more or less symptomatic and probably instructive. And, so they have proved to be; and to modern materialism, whether scholastic, or scientific, or vulgar, those rappings are death; sure, however slow.

By a throbbing at the wrist a physician divines the state of health and the condition even of one invisible organ and another. And this is because of his knowledge of the animal economy, which, simple as it now seems to be, is yet but very recent. The strange, astonishing discovery there was when it was first known what the pulse meant! And so that phenomenon which is called spirit rapping is commonly and of itself, but merely a tiny knocking to be listened to. But that invisible origin is not of necessity inscrutable. And when the knocks evince intelligence and even acuteness, then it is certain that our inquisitiveness has an opening as to other laws of the universe than what James Mill ever dreamed of while writing his "Analysis of the Human Mind," or than what his son the philosopher, or Buckle the historian, could ever have conceived of, dragging it into the sea of despair, while it shrieks aloud in plain, sorrowful English, Is life worth living? Those tiny rappings will, for almost any candid thinker, split and shiver that materialism which hangs like a millstone on the neck of modern intellect, dragging it into the sea of despair. For, no lasting effect can the pulpit preach faith to the pews while the sitters therein have paralysis of the heart, from the special skepticism of the day, which lurks in so much literature, and which dominates in so many minds. But there is a spiritual philosophy, which is the antidote of that earth-born thinking, and it finds itself illustrated and enforced by the mystic knockings. For, indeed, they are evidence of an invisible world, and they are under our hands like the throbbing of that spirituality with which all existence is charged. And that philosophy is the spirit in which Ralph Cudworth wrote the "Intellectual System of the Universe." It is what Henry More and Richard Baxter would have agreed to. It is what Plato vaguely saw. And it is what mostly the writings of Swedenborg are conformed to.

Those spiritual rappings hold a strong, steady thinker to a point. And with studying the point the thinker has the eyes of his understanding open to new ways of thought, to a fresh sunshine on life, and to certainties that are like rocks to rest under, in a weary land.

Epes Sargent's early curiosity about those Rochester knockings has been grandly justified by the enlargement of mind which he got, by the books which he has published, and by the help which he has been to some that sat in darkness, and to others that were liable to be carried away with every wind of doctrine.

The spiritual rapping was accounted madness, at first, but the method there is in it has been as successful in its way, and for a certain end, as the foolishness of preaching was in the early years of our present era. It is no true philosophy which shuns a fact and calls it mean. And one little fact, like one point in law, may be enough to convict a most ingenious structure of being erroneous.

Plotinus said that it was the consummate perception of philosophy to realize that everything sympathizes with everything. In a material way our modern science knows it, and in a spiritual way, ourselves we may well believe it. Of the most familiar things, the meaning often escapes us for want of notice. And often, even to-day, it is like a new truth when one reads these words of Paul in an argument, "Whether one member suffer, all the members suffer with it; to one member be honored, all the members rejoice with it." And this happens because of the marvellous structure of the human frame, as to brain and heart, and the systems arterial, venous and nervous. And every member of the whole body reports itself in the silent beating of the pulse; and every sensation in the foot is known of in the general council of thought, that is in the brain. That is wonderful to think of, when one does think of it; but from a palpable fact as to bodily health, Paul reasoned as to the manner of spiritual estate, and from the spirit of life, as it quickens in human body, to the law of the spirit of life as operative in society. It is of nature that every individual is himself and not anybody else; and it is also of our nature that no man can live to himself alone, altogether, any more than in a common way, he can die to himself exclusively as not even to leave behind him a troublesome body. We are greater or less, good or bad, according to the souls we are akin to by hearty feeling or conjoint knowledge. Spiritually, and we cannot help it, we are members one of another. And however we may think, and however we may set our faces, and despite geography and chronology, and all seemingness, because of the heart, out of which are the issues of life, and because of spirit and its laws, "his ye are unto whom ye obey."

Down all depths and up all heights, and from sphere to sphere, by transcendency, all creation visible and invisible is law-pervaded. And that spiritual laws transcend those that flesh is heir to is but just as electricity transcends gravitation, while yet subservient with it, to the same creative end. Laws obtain in the next world, as certainly and precisely as in this. And were we worthier than we are, conjecture might see something for us, though as through a glass darkly. The world is full of analogies and affinities, because, even, of the fountain-head of that influence that quickens man and beast, flower and river. The spirit of life has law for itself, and God himself is law-giving and law-giver.

St. Paul arguing on the resurrection of man as being a visible actuality, did not disdain to derive for it an analogy visible to the eye in the growth of a grain of wheat. And when he wrote, "There is a natural body and there is a spiritual body, he wrote something to be thought about, and as to which men of larger science than himself might, in his spirit, discern a magnitude of meaning befitting their newer needs. And we ought not to be afraid to reason it out.

The spider spreads its artistic web, and the bee builds a cell in a comb, by an instinct of that same geometry which meted out the heavens with a span. And as to God, "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."

Not a sparrow falls to the ground without our Father's knowing it. And never was even a falling pebble forgotten by the law of gravitation. And if Cuvier could build up a beast from one fossil bone, and conjecture, as perhaps also he might have done, what scenery it lived in, so is it likely that at sight of a human soul departing this life, an angel from farthest heaven might know by its look the region it would find and the scenery.

What, better, according to the gift that is in him, can any one do for his fellow pilgrims on their way to the city "whose builder and maker is God," than to indicate for recognition those signs, of which some are like signboards in desert places, and some are like voices from far ahead, or like a sense of coming change, or like meteors in common daylight, telling of a light exceeding, and others again like the outskirts of a glory which itself eye has never seen.

Mr. Sargent was very comfortably housed all his life long, but he lived laborious days. It was only six weeks ago that he published the "Scientific Basis of Spiritualism." Less than three weeks ago there was a long letter by him printed in the *Independent* of New York. It was written in great pain, and while he knew he could live but a very few days. A Cyclopædia of Poetry, on which he had been working for several years, was completed just about a month ago. It is now nearly or quite printed. It will be a posthumous publication. For it will appear first, only, after the hand that wrote and shaped, is underground. It will speedily be issued by the Harper Brothers, of New York.

Wonderful to the last was our friend's vitality, as for work and against disease. And wonderful also was the mental clearness he had, and the firm, fearless way in which he kept it. And his last words to a brother—partly spoken, and when his tongue failed him, partly written—were an assurance that the cheerfulness of the light he had lived in, was brightening his consciousness to the mortal end.

MEMORIAL SERVICES BY THE BROOKLYN SPIRITUAL FRATERNITY, FRIDAY EVENING, JANUARY 8TH.

A large and sympathetic meeting assembled in Fraternity Hall, last evening, to pay tribute to the memory of our risen brother, Epes Sargent. The exercises of the evening were opened by the singing of a beautiful hymn, by Mr. and Mrs. Lillie, in which the audience joined. Bro. S. W. Rupell read with fine elocutionary effect the poem, "I Still Live," given through Mrs. Lizzie Doten, and inspired by the spirit of Achsa W. Sprague. The reading of this fine poem made a marked impression on the people. Dr. Eugene Crowell was greeted with a storm of applause.

ADDRESS BY DR. CROWELL.

It is nineteen years since I have addressed an audience in public, with the exception of remarks made at one of the meetings of this Fraternity some two months since, but the invitation of your President was so earnest and cordial, and my respect so great for the life and labors of our brother, who is not dead, but lives and is ever with us, and in his wider field can do more for our cause than when in the bodily form.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord. Even so saith the spirit for they do rest from their labors, and their works do follow them."

It is now nearly 33 years since the advent of modern Spiritualism. As Jesus was born in a manger, so modern Spiritualism was ushered into existence in an obscure, humble dwelling, and a child was its godfather. As Jesus surrounded himself with earnest, faithful men, whose mission it was to receive from his lips the truth, and impart it to others, so modern Spiritualism has attracted to its standard many noble and good men, who have received its truths from the lips of angels, and through persecution and obloquy have proclaimed them to the world. Among these, Hare, Mapes, Talmage, Edmonds, Owen and Sargent, stand forth as stars of the first magnitude; as men whose self-denying labors in diffusing the light of Spiritualism have rendered their names illustrious as benefactors of their race, and when the truths they have taught have become generally accepted, as they soon will be, their memory will be cherished, and the history of their lives will be inscribed upon the hearts of all future generations.

"Upward, forever upward,
I see their march sublime,
And hear the glorious music
Of the conquerors of time."

But it is the memory of the last of this galaxy of noble souls that to-night we are gathered to pay a merited tribute of affection and gratitude. He was the last of these who was spared to walk with us in our earthly pilgrimage, to counsel, advise, and strengthen us in our efforts to advance the interests of the cause we love, a cause which was so dear to his heart that neither time, labor or effort ever weighed against the full performance of his duty in its behalf. Notwithstanding Mr. Sargent's life was an exceptionably busy one, and his literary labors incessantly pressing, he being one of the ablest and most voluminous of American writers, he yet managed to present his rich stores of spiritual knowledge and experience in a number of volumes, which in respect of ripeness of thought, clear, logical statement, and transparent honesty of intention, are not excelled, if equalled, by any works which have been written and published in the interests of Spiritualism.

The first of these works, "Planchette," published in 1869, has probably been instrumental in converting more unbelievers to our faith than any other work. For a Spiritualist publication, it has had an extensive circulation, and in ably presenting Spiritualism in its true light as a philosophy, it attracted the attention of many cultured minds, among these Alfred R. Wallace, the eminent naturalist, who through its perusal was led to thoroughly investigate our phenomena and philosophy, and as a consequence of this to openly embrace Spiritualism, and to become one of its most illustrious defenders.

His second work, "The Proof Palpable," published in 1875, was mainly a presentation of the evidence of the verity of materialization, and this evidence was so interwoven with and strengthened by forcible, logical argument, that the question was placed beyond controversion.

But his last work, "The Scientific Basis of Spiritualism," published only one month since, will probably prove to be his most successful, and useful work, it being not only the ripest fruitage of his life-thought and experience, but, appearing as it does, at a time when Spiritualism has attained a recognized status in the eyes of intelligent people, which it never before has attained, it will be read with a degree of respectful attention which heretofore has not been accorded to similar publications. This improved condition of the public mind will gradually lead it to reconsider its hasty judgments on Spiritualism, and to more impartially and truthfully criticise books like this. For these reasons this last work of Mr. Sargent has not met with that torrent of scorn and abuse, or that contemptuous indifference which it has been the lot of previous Spiritualist publications to meet. And it is not only fortunate that Mr. Sargent's last work was published at this favorable period, but equally fortunate for Spiritualism that this, his last work

Continued on Third Page.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

The highest culture is to speak no ill;
The best reformer is the man whose eyes
Are quick to see all beauty and all worth,
And by his own discreet, well-ordered life
He best reproves the erring.
When thy gaze
Turns on thine own soul; be most severe;
But, when it falls upon a fellow-man
Let kindness then control it; and refrain
From that belittling censure that springs forth
From common lips like weeds from marshy soil.
[*Ella Wheeler.*

The Englishwoman, Isabella L. Bird, whose "Travels among the Rocky Mountains" formed such pleasant reading last year, has issued a book, "Unbeaten Tracks in Japan." Miss Bird is a daring explorer and an entertaining writer, and this volume gives her the distinction of being one of the most remarkable living travellers. She has penetrated into regions of Japan where no foreigner has before found access, and by courage, tact and skill, has reached that inner, domestic life, which shows the true animus of their civilization. By her great and varied learning, Miss Bird has been able to report upon many subjects. But we are especially interested in home life. Her venture was regarded as foolhardy, but she found kindness and attention everywhere. After traveling 1,200 miles on horseback, she believes that "there is no country in the world where a lady can travel with such absolute security from danger and rudeness as in Japan." She made use of a sort of transport company—generally three, since there are no carriage roads—whose means of locomotion are a pack-horse and a person to lead it, having stations in every village. In cities alone are there hand-carriages, drawn by coolies, who run from point to point with great speed. But the rate at which our traveller went was about two miles an hour, over miserable roads. On her horse she carried, beside her clothing, a canvass stretcher, an air-pillow, etc., for though inns were numerous, beds were not. The means of lighting their houses at night is by an iron dish of oil, with a wick of pith. Around this "darkness visible," the family crouch on their heels; the children play games and learn lessons, the women sew and weave, and the father fondles his little ones. At ten o'clock the shutters are made fast, the quilts and wooden pillows, with paper rolls to soften them, are produced from the press, and men, women and children lie down on the floor, all in their clothes, and all in the same room. In cold weather charcoal is kept burning in a brazier in the unventilated room; fleas and creeping things swarm in myriads, and in summer mosquitoes are equally troublesome. The people are unacquainted with soap, and are great sufferers from skin diseases. The customary dress is a sort of scant gown with enormous sleeves and a broad girdle, over which is worn a similar but shorter garment. The dress of men differs only in the breadth of girdle and arrangement of hair; now the younger men are beginning to wear large trousers in addition. Children dress like adults, and their precocious gravity and decorum heighten the grotesque appearance of their dress.

Miss Bird was fortunate enough, in the beautiful city of Nikko, to secure quarters for several days, in a private house belonging to a person of some distinction. She says: "I don't know what to write about my house. It is a Japanese idyll; there is nothing within or without which does not please the eye, and after the din of the inns, its silence, musical with the dash of waters and the twitter of birds, is truly refreshing. It is a simple but irregular two storied pavillion, standing on a stone-faced terrace approached by a flight of stone steps. The garden is well laid out, and, as peonas, irises and azaleas are now in blossom, it is very bright. The mountain, with its lower part covered with red azaleas, rises just behind, and a stream which tumbles down it supplies the house with water both cold and pure, and another, after forming a miniature cascade, passes under the house and through a fish pond with rocky islets into the river below. On the other side of the road are high broken hills richly wooded, and slashed with ravines and waterfalls.

"Kanaya's sister, a very sweet, refined looking woman, met me at the door and divested me of my boots. The two verandas are highly polished, so are the entrance and the stairs which lead to my room, and the mats are so fine and white that I almost fear to walk over them even in my stockings. The polished stairs lead to a highly polished, broad veranda with a beautiful view, from which you enter one large room, which, being too large, was at once made into two. Four highly polished steps lead from this into an exquisite room at the back, and another polished staircase into the bath house and garden. The whole front of my room is composed of screens which slide back during the day. The ceiling is of light wood crossed by bars of dark wood, and the posts which support it are of dark polished wood. The panels are of wrinkled sky blue paper splashed with gold. At one end are two alcoves with floors of polished wood. In one hangs a wall picture, a painting of a blossoming branch of the cherry on white silk—a perfect piece of art, which in itself fills the room with freshness and beauty. On a shelf in the other alcove is a very valuable cabinet with sliding doors, on which peonies are painted on a gold ground. A single spray of rose azalea in a pure white vase hanging on one of the polished posts, and a single iris in another, are the only decorations. The mats are very fine and white, but the only furniture is a folding screen with some suggestions of landscape in Indian ink. I almost wish that the rooms were a little less exquisite for I am in constant dread of spilling the ink, indenting the mats, or tearing the paper windows. Down stairs there is a room equally beautiful, and a large space where all the domestic avocations are carried on. There is a kura, or fireproof storehouse, with a tiled roof on the right of the house."

They rise at daylight, fold up the wadded quilts on and under which they have slept, and put them and the wooden pillows into presses, sweep and dust and slide back the wooden shutters and the paper windows. Breakfast follows, domestic avocations, dinner at one. Sewing, gardening or visiting till six, when they take their last meal. Visitors arrive soon afterward to spend the long evening. Japanese chess and story telling fill up a part of the evening, but later an agonizing performance called singing begins, which sounds like the very essence of heathenishness, and consists mainly in a prolonged, vibrating "No."

The children never seem troublesome or disobedient; filial virtue is a leading trait in Japan, and unquestioning obedience is the habit of centuries. Miss Bird never heard a baby cry in that country.

There was great difficulty in finding agreeable food; the staple diet was rice, eggs and tea. Here is the typical inn of that strange country: "The front of the house up stairs was one long room, with only sides and a front, but it was immediately divided into four by drawing sliding panels or screens covered with opaque wall papers, into their proper grooves. A back was also improvised, but this was formed of frames of translucent paper in the sundry holes and rents. This being done, I found myself the possessor of a room about sixteen feet square, without hook, shelf, rail or anything on which to put anything, but a matted floor. But the Japanese house matting is as neat, refined and soft a covering for the floor as Axminster carpeting. The frame is made of coarse straw, two inches thick, covered with very fine woven matting; they are expensive and neat, though they harbor fleas. My servant asked me for instructions, put up my canvas stretcher for a bed, brought me my food, and then I tried to write. But insects prevented, and the screens about my room were frequently drawn apart noiselessly, and several pairs of dark, elongated eyes surveyed me through the cracks; for there are two Japanese families in the room to my left, and five men at my right. I retired, but the lack of privacy was fearful, and I have not yet sufficient trust in my fellow creatures to be comfortable without locks, walls or doors! On one side a man was reciting Buddhist prayers in a high key; on the other, a girl was twanging a species of guitar, the house was full of the noise of talking, drums and tom-toms were beaten outside, there were street cries innumerable, and, including the resonant clap of the fire watchman who perambulates all villages and beats two pieces of wood together in token of his vigilance—they were intolerable. Sake, or rice wine is always passed around before the visitors leave, in little cups, with the gods of luck at the bottom of them."

Marriages are usually negotiated by the friends of the two parties, the bride receiving a trousseau but no dowry. Miss Bird attended a wedding between two young people of well-to-do families, which is minutely described. The outfit was good of its kind, but not large, consisting of a few dresses—no jewelry, which is not worn by Japanese women—a spinning wheel, work box, cooking utensils, lacquered ware and china cups and plates. The bride, a pleasant looking girl of seventeen, disfigured with excessive paint, was dressed entirely in white silk, over which was a veil of the same material, covering her from head to foot, and which will one day be her shroud. The ceremony is not religious, but purely a civil contract, though the people were Buddhists. Much rice wine and eatables were consumed, and all details which were matters of etiquette, have been handed down for centuries. The bride and groom drank sake from a two-spouted kettle, emblematic of the tasting together of the joys and sorrows of life, sitting opposite each other on the floor, and the witnesses drank a certain number of cups of sake in a stated manner. This constituted the ceremony, and was, in fact, a dull and tedious performance.

Miss Bird pronounces Japanese women to be almost without exception, virtuous and faithful under the most trying circumstances. They were uniformly quiet, retiring and extremely kind, tender and gentle alike to friends and strangers. And now this strange empire of 34,000,000 of people, which has subsisted in an unbroken line for twenty-five centuries, is slowly to be brought into relations with the outside world.

Continued from Second Page.

should be, if not his ablest, yet the most complete in the fulness of its truth, and the presentation of the most advanced knowledge that at this day we possess.

And here the question may properly be asked: Was it to accomplish this important work that his life was spared in his serious illness a year ago? Such things do occur, and in our day, and I conceive it not only possible, but probable, that his earthly existence at that time was prolonged to enable him to complete this crowning work of his life.

"'Tis beautiful to die, when life,
With all its duties done,
Drifts on as drifts a summer cloud
To greet the setting sun."

Of some who leave us for the other world, too much is said in eulogy. Of our departed brother too much in praise cannot be said. Indiscriminate praise of the departed is to be condemned; deserved praise of them is a duty to be discharged. As at times it is proper, for the benefit of the living, to depict and condemn the vices of the so-called dead; so on the other hand it is always proper to portray and commend the virtues and usefulness of others. Those of the first class are warning examples; those of the other class are models for imitation.

There are others present to-night who are better able than I to pay deserved tribute to the memory of our ascended brother, and to them I will leave the further duty of portraying his virtues, and describing his self-denying labors in behalf of our holy and glorious cause. Men like him do not die. They are only transferred to another scene of activity, where their works do follow them; where their field of labor is extended, and their capacity for usefulness is increased. We may be assured that our brother will not idly rest in his new home. He will, as when here, unceasingly labor for humanity, and the fruits of his labors in the future will be largely reaped by those who yet remain in the flesh.

REMARKS BY PROF. J. R. BUCHANAN.

I shall make no extended address to-night. I am here gladly to unite with you in your appreciation of the life and labors of Bro. Epes Sargent, and we all well know that those whose lives have been pure and good, and devoted to the welfare and uplifting of the race, do not lose their interest in the work left behind, but still live and labor in the new home with greater zeal and effect for the upbuilding of the kingdom of heaven in the life here and now, and as we send out our highest and noblest aspirations, so will we receive the influx of light and love from the Spirit-world. Bro. Sargent has gone to this other world, and has learned some things that will help us in our work here. His intellect is as strong and clear as ever, and his love for the cause as true, and it is the highest souls in the Spirit-world who come closest to us. He has gone from us, leaving behind a luminous light, whose effulgence will grow brighter and brighter.

We are taught by psychometry, how subtile are these influences and forces, and to test this power by one skilled in this mystic influence, I tried one of Bro. Sargent's recent letters to me, by handing it in a sealed envelope to Mrs. C. H. Decker, whom many of you know. She did not know the contents of the envelope nor who was the author of the writing. I copied it, down as given and I will read it:

PSYCHOMETRIC READING.

"This impresses me as a penetrating, inquiring mind, full of sympathy and somewhat critical, but very tolerant. He seems to have an inclination for studying deep subjects, which his mind reaches out to fathom. He has fine mental powers, and acquires information without great labor, and seems to have cultivated his fine memory.

I think he has fine literary taste. I perceive authorship. He has fine abilities and is given to reflection. He has a very independent mind, and is rather bold in expression. When any subject is publicly agitated, if he approves, he boldly defends it. If a believer in the spiritual philosophy, he would boldly defend it. It seems to me he was deeply interested in it, and was an experimental inquirer. He had great advantage in being so thoroughly penetrative and intellectual, and embraced every opportunity to obtain entire satisfaction. He did a great deal for the advancement of Spiritualism. He had a scientific mind, wrote a great deal, and defended mediums. But he wrote on other subjects, being a literary man, and attained great popularity. His writings would be quoted and respected even by those not inclined to follow him in Spiritualism. He was esteemed as a literary and philosophic mind. He was a great logician, and reasoned most finely. He must have been a friend of yours; he knew you well.

There was great mental activity, but a spiritual light passes over me as if from a spirit. I don't comprehend this, unless he has passed away since this letter was written. I feel a tingling sensation now as if the spirit was kindled anew—as if he had not finished his labors, and was about resuming them in spirit life.

"This is a mind that never retracts anything it has given, but builds up all structures that have been commenced in earth life. They will be carried out in spirit life, and he will attain an exalted position. He seems to have gone through a great many spiritual spheres and realized their life, and is prepared to enter an exalted sphere on the other side.

What a towering mind this is; he seems to take hold of the very foundations of spiritual philosophy; he takes hold of and weaves together every shred and particle of evidence. He will help a new movement in spiritual philosophy to settle many questions. He takes cognizance of the differences among leaders in spiritual philosophy, and has the power now to throw much light on those questions. He will co-operate with you and those who are with you in sentiment and teachings.

He has left the mortal form, but not long, and has much there to learn before he will feel himself prepared to come back to earth as a teacher. The impression comes to me now that this is a spirit, and was Epes Sargent. The brightness of his mind was obliterated for only a brief time. There was a preparation for the change, but his great desire to finish his labor here, kept his spirit in the body longer than it would have been otherwise. He was reluctant to go, not that he had any aversion to death, or premonition of failure in ability to continue his work in the future, but he would like to have remained in the body long enough to complete here certain work he had planned.

I feel that he is not yet ready to give his teachings as a spirit, but the delay will be brief. He will soon be heard from through many channels. I think his first public announcement will be in the *Banner of Light*, after a short season of rest."

Dr. Buchanan explained briefly this power and that psychometry was to unfold a grand future in the cause of Spiritualism. He closed with an earnest appeal for us all to cultivate the gifts of the spirit, and urged us to emulate the virtues and steadfast faith of our risen brother.

Mr. and Mrs. J. Shephard-Lillie sang a beautiful song, "Watching at the Golden Gate." Mrs. Lillie gave the closing address and took for her text, "In Memoriam." She said: "What a wonderful change in thirty-three years in the views and hopes of humanity in regard to an immortal life. Before the dawning light of this new dispensation, all was darkness, and we buried our friends with no knowledge of their presence; and now all is changed, a continuity of life is a demonstrable reality, and our brother, whose ascension to the Spirit-world we are met here to commemorate to-night, had no uncertain faith, for to him Spiritualism was not only a true science, but a true religion, and his last great work, 'The Scientific Basis of Spiritualism,' is the corner stone in the upbuilding of the new spiritual temple whose dome is the blue arch of the eternal heavens, and whose walls encircle every son and daughter of humanity; and our faith and its phenomena are no longer the despair of science, but the true explainer of those silent and unseen forces that are working such marvels in human life. Our brother is not dead, nor gone from us; he is still here in sympathy and hearty accord with all earnest and loving souls whose aspirations reach out to the Infinite. We can, therefore, take courage from his life and example, to strive to nobly do our work." The speaker at length defined mediumship and the laws of control, and closed her eloquent address with the assurance that with our ascended brother there was no darkness, for he was basking in the full sunlight of God's love. She closed with a beautiful inspired poem. Before pronouncing the benediction the speaker saw clairvoyantly many bands of spirits with flowers that were brought and distributed among the Fraternity with a blessing from our dear ones, to strengthen and encourage us in our work, and we felt the very presence, not only of our Bro. Sargent, but of others who were life workers in our cause. The strong and faithful Gardner, the benign presence of Dr. Hallock, the saintly face of Achsa W. Sprague, the loving spirit of Fannie Conant, and the wise and faithful defenders of our faith, Henry C. Wright, Robert Dale Owen, Judge Edmunds, Prof. Hare, Gov. Talmadge, and E. V. Wilson and Mrs. Jennie Dixon, all seemed to be visibly present and to rejoice with us that our brother has reached the evergreen shores of the Summer-land. The exercises did not close until 10.30 P. M., and the friends lingered in the hall until a late hour and all felt like saying, "It is good for us to be here."

S. B. NICHOLS.

467 Waverly ave., Jan. 8th.

PRESS TRIBUTES.

From the large number of notices of Mr. Sargent we select the following from the press of his own city:

"Mr. Sargent was a pleasant speaker and occasionally appeared on the lecture platform. He was the author of a number of occasional addresses, and was a writer ready for all times and occasions. Both prose and poetry came from his pen in finished and graceful style, and his broad reputation was a deserved one.... In regard to religion he was a strong Spiritualist."—*Boston Daily Journal.*

...."During his life in New York he investigated the subject of mesmerism, and became a convert to the truth of mesmeric phenomena. His personal experiences in connection with his investigations are described in his recently published book entitled 'The Scientific Basis of Spiritualism.' He afterwards became convinced of the genuineness of the Rochester knockings and of spiritualistic phenomena generally, and of late years has been recognized as one of the most prominent and able of the advocates of Spiritualism, in defense of which he has written a number of works." ....—*Boston Daily Advertiser.*

...."Mr. Sargent's connection with the *Transcript* as editor continued from the years 1847 to 1853. The files of the paper attest the assiduity, fidelity and ability with which he discharged that important trust. He had a remarkable aptitude for the editorial profession, as he wrote with ease and precision, and evinced excellent judgment in his choice of topics and methods of treating them. Few men that were ever in a newspaper office could skim over the files with such rapidity, and assimilate their contents so completely, as could Mr. Sargent. Everything touched by his pen assumed a strikingly original form, as though it were absolutely a new creation. This arose from the force and virility of his intellectual powers, which had been enlarged and strengthened, rather than clogged and dwarfed, by the process of education.

It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral. Mr. Sargent—when anything awoke his righteous indignation, and it was easily excited against wrong—was not an easy antagonist to vanquish. The fund of reserved power he possessed generally enabled him to triumph in his literary controversies. Still, he was constitutionally averse to disputations of any kind. Scrupulously considerate of the rights of others, he seemed to glide, rather than fight his way, through the world. His symmetrical qualities, intellectual and ethical—his even balance of various faculties—brought triumphs in his way as their natural fruits, it would seem. The laurels he plucked were gathered with such a spirit that no one felt aggrieved by the event. In him the 'elements' were gently and kindly mixed, and the memory he leaves behind has no taint of harshness or rancor." ....—*Boston Daily Transcript.*

...."The correspondence which was carried on by Mr. Sargent with foreign savants and scientists, in connection with their common investigations into the spiritualistic phenomena, was extremely voluminous, and made large drafts on his time and thought. But it was conducted with all his habitual promptness and painstaking industry, and was admitted to be a living and invaluable link, binding the two hemispheres together more closely in the pursuit of the same great truth, which is no less than that of our common immortality. Among his distinguished European correspondents and friends may be named Crookes, W. Wallace, Stainton-Moses, Varley, Zöllner, Barkas, Whateley, Fichte, Flammarion, Wagner, and others; the bare mention of whose names is enough, if it were even needed, to certify the superior qualities and extraordinary abilities of a man thus admitted to the intimacy of high friendships. All these men will be grieved to learn of the departure of our friend and co-worker from the labors of earth, although they are prepared to believe, and in that belief to find their consolation, that he goes up higher only to labor to a far larger advantage. And they will not fail to feel and to know his presence in a much closer and more impressive way than they had ever known it here" ....—*Banner of Light.*

Magazines for January not Before Mentioned.

The Magazine of American History. (A. S. Barnes & Co., New York.) Historical; Notes, Queries and Replies; Editor's Chronicle; Bibliography and Literary Reviews; Literary Notices; Memorial of Erastus C. Benedict, by Geo. F. Betts.

The Illustrated Annual of Phrenology and Health Almanac. (Fowler & Wells, New York.) This publication, which has been issued regularly for a number of years, has become a necessity in many well regulated families, and well it should, for its suggestions relating to Health, Hygiene Diet, Phrenology, Physiognomy, etc., render it valuable. The Number before us, in addition to the usual astronomical notes, monthly calendars, etc., contains a Monthly Sanitarium, with special hints in regard to the care of the health during the changes incident from month to month, also Bills of Fare for each month, which would be very suggestive to our housewives who do not know what to get for dinner. Price 10 cents.

The Southern Medical Record. (R.C. Word, M. D., Atlanta, Ga.) A monthly journal of practical medicine. This journal stands deservedly high among the medical men of the South. An idea of its scope can be gathered from the heads under which it presents monthly topics, of interest to the profession. They are—Original and selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

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How to Promote Spiritualism.

Never before was there so much disposition among non-spiritualists to concede that there are phenomena in Spiritualism which deserve investigation and compel respect as to-day. The experiments that are going on among certain materialists like Beard, in the phenomena of trance and mesmerism, and the eagerness with which these details are published by the daily press; the collection and wide dissemination of Review articles giving circumstantial narratives of dreams in which the dream seems rather to be the preternatural action of a released spirit than the abnormal results of indigestion; the continued publication by the daily press of every item, however trivial that bears on the question of intercourse with spirits; the discussion among orthodox (and therefore materialistic) Christian divines, of the question whether preternatural phenomena do now occur; the recognition by Dr. Tyng, Jr., of the alleged spirit phenomena at Lourdes, and by many others of those at Knock; the almost daily visits to which persons having any acquaintance with Spiritualism are subjected on the part of those who are trying to find out just a little, but who are equally careful to protect themselves against finding out much—all these facts are straws indicative of a change in the direction of the popular breeze—or what may be called the mental habit of the age—toward investigation. Let us welcome it, however wavering or inconstant its breath may sometimes seem. It may prove a trade wind which will soon bring us more progress in a day than we have been wont to make in years. In view of these facts Spiritualism has now reached a pivotal point at which its further progress can be promoted or hindered according to the wisdom and discretion with which its work is aided by four classes of persons, viz., mediums, holders of private circles, investigators and critics.

Mediums vary in the degree of service they render to the cause of Spiritualism, for reasons which are wholly aside from the intrinsic value, genuineness or even marvellousness of their mediumship, just as lawyers, doctors and preachers vary in their acceptableness and influence according to the degree of tact and skill with which they adapt themselves to their several environments. A professional spirit medium should always remember that his or her best clientage is the inquiring and unconvinced public. The reaper cannot afford to stop and dull his sickle in hacking at the sheaves that are already bound and in the stack. Leave them to be gathered in and threshed as they may. What the medium needs is a new swath of untouched standing grain at every sitting or as nearly that as can be got. How is this to be obtained? Evidently by a kind of work which advertises itself by the inherent attraction it possesses for skeptical minds. Why are the phenomena which were performed in presence of Slade as medium, and Zoellner and others as investigators, or formerly in presence of Mrs. Hollis-Billing as medium and Dr. Wolfe and others as investigators, or those in presence of Robert Dale Owen, trumpeted to the world and read in various forms by millions, while phenomena in the presence of the same mediums, at other times, have died with the transient sensation of curiosity they gratified? It was because the former responded to ingenious crucial tests proposed in the investigating spirit, and were therefore permanent contributions to the world's stock of positive knowledge, and worthy of world-wide fame as such. In hundreds of dark circles, spirit hands and fingers of all sorts and sizes are brought into contact with the sitters. They believe for the moment they were spirits; but they go away and in a day or two they are not quite certain it was not the medium's own hand. Why? Because no crucial test is applied. Such witnesses are good for nothing to Spiritualism. But when, in Slade's circles with Zoellner, these spirit hands came, and Zoellner, felt that they were not those of Slade, his scientific spirit enabled him to suggest the means of proof for this hypothesis, so palpable and tangible that he could not contradict it the next day, nor ever from that time forth. He procured basins and dishes, filled several inches deep with flour, and afterwards with equally plastic but hardening substances, in which the impression when once made would be preservable like a plaster mould for years. The spirits were invited to leave the impressions of their hands, bare feet, etc., in these substances. They did so. In full light these impressions were afterwards measured and found to be those of persons of every age, size and temperament not corresponding to, or producible by, those of either of the three or four persons present in the securely locked rooms. Like impressions of hands and feet were obtained between securely locked slates, in substance which enable them to be subsequently photographed for the instruction of the world. The experiment, so far as the spirits were concerned, differed in no degree from thousands which take place daily in presence not only of Slade but of hundreds of mediums whose services to Spiritualism are performed under such an absence of provable tests that even the genuineness of their mediumship is doubted. And yet there is no evidence in Zoellner's book that the spirits suggested the form of the experiments which should give them worldwide value. They were studied out and suggested by Zoellner and his associated physicists and not by the spirits. Spirit suggestions are well for what they cover. But suggestions that change the value of a phenomenon from one that convinces nobody into one that convinces millions, are an honor and a service to Spiritualism, whether they come from spirits or from scientific investigators.

Which of our mediums will take up Zoellner's book and use it as a guide, thoroughly imbibing its scientific spirit and varying their own experiments with the fertility of resource there exhibited? Whoever will do so will supply the secular as well as Spiritualist press with materials for thought and stimulus to inquiry which will make their work daily the harvesting of fresh grain instead of the threshing out of old straw. True, some nerve, and often greater forbearance than courage, is required to enable a medium, conscious of honor and sensitive of insult, to meet skeptical investigators in a generous spirit. Investigators are not always either cultured or polite. They sometimes sneer and shake their heads in odious self-conceit at the very moment when old convictions are passing away and new ones forming in their stead. All this the medium must bear with. But they may rest assured that the more generously and boldly they invite tests the higher will be the culture, and therefore the more agreeable the manners of those who investigate. A medium will almost never experience rudeness from a genuine scholar or scientific man. Thus even this inconvenience will diminish the more freely it is defied.

As to sitters in circles they can do much toward making the evidence of what they experience permanent. If they are seeking communications from a medium, it will cost but little more to take a friend along who can report the sitting word for word, and in some that we have enjoyed, we would afterwards have given more to have possessed an accurate verbatim report of the communication than for the communication itself.

Investigators also should come to learn that the accurate, definite, certain knowledge, of a very little, is enough, and is of far more value than an uncertain glamour of everything. When Hamlet pointed out the cloud to the friend who sought to restore him from that form of insanity which consists in knowing more than our neighbors, he deftly painted the mental uncertainty and instability of that class of investigators who never know whether they are looking at a camel, a weasel, or a whale.

Ham. Do you see yonder cloud, that's almost in shape of a camel?
Pol. By the mass, and 'tis like a camel indeed!
Ham. Methinks, it is like a weasel?
Pol. It is backed like a weasel.
Ham. Or like a whale?
Pol. Very like a whale.

One of the favorite expressions of the late Dr. Chapin was, "I would I could be as certain of anything, as most people are of everything." If investigators will banish from the spirit circle the "show" theory, which makes the circle a success in the ratio that it rivals a concert, or theatre, or performance by Hermann, and will reflect upon the exact tests which will make a single spirit act satisfactory, they will make rapid progress. As to the critics, the editor of the JOURNAL is himself a critic and will leave the task of saying how he ought to perform his duties, to his readers.

BAD PRESS WORK. Owing to one of those unavoidable contingencies incident to a press room, two hundred copies of last week's JOURNAL were badly printed on one side, and as the "forms" of the inside had been distributed it was impossible to remedy the matter; hence, a few of our subscribers, no doubt, got a copy that tried their patience. As this has not before happened in several years, we may reasonably hope it will not occur again very soon.

Mr. George Robertson, of Melbourne, Australia, has our warm thanks for his very liberal efforts to increase the circulation of the JOURNAL in that far-off land.

Agnostics.

VIRGINIA CITY, NEVADA.

To the Editor of the Religio-Philosophical Journal:

Please inform a subscriber the meaning of the word "Agnostics." I cannot find the word in Webster's Unabridged Dictionary. I have observed the word more than once in the RELIGIO-PHILOSOPHICAL JOURNAL, and felt a desire to know who and what the agnostics are.

Fraternally yours,
THOMAS WOODLIFF.

The word "agnostic" is defined in the supplement to the latest edition of Webster's unabridged, as meaning when used as an adjective, "Professing ignorance; involving no dogmatic assertion; leaving a question or problem still in doubt, pertaining to or involving agnosticism."

Agnosticism is therein defined as "that doctrine which, professing ignorance, neither asserts nor denies; specifically, in theology, the doctrine that the existence of a personal Deity can be neither asserted nor denied, neither proved nor disproved, because of the necessary limits of the human mind (as sometimes charged upon Hamilton and Mansel), or because of the insufficiency of the evidence furnished by psychical and physical data, to warrant a positive conclusion (as taught by the school of Herbert Spencer); opposed alike to dogmatic skepticism and to dogmatic theism."

If we further define dogma as a tenet that rests upon pretended supernatural authority, intuition, innate ideas, inspiration, or any source other than the scientific sources, viz., observation, experiment and comparison, the above definition becomes complete.

AN AGNOSTIC

is one who denies that any human mind is endowed with any faculties competent to detect the existence of a God, if there were one, or to establish his non-existence, if, in fact, there be no God. He objects to being called an infidel, because that name implies that he has been unfaithful to something which he really believed, whereas the agnostic claims that his agnosticism is the result and proof of his perfect fidelity to his convictions. He objects to being called an Atheist because in his view an atheist, *i. e.*, one who denies that there is a God, is a religious dogmatist, who has undertaken to assert as matter of fact something of which he has not only no proof, but no faculties capable of taking cognition of any proofs, if they existed.

His adversaries are now known as the teleologists or believers that the human mind can take cognition of final or first causes.

The teleologists often crudely assert that the agnostic is one that believes only in what he sees, and triumphantly point to the imponderable agents, electricity, weight or gravity, heat, animal and vegetable life, etc., and say, "We, on the other hand, are willing to believe in what we can not see, provided we see a visible effect which irresistibly compels the conviction that some invisible cause was necessary to produce it. As we believe in electricity, gravity, heat, animal and vegetable life, though we cannot see them, so we are compelled to believe in God though we cannot see him. We see in the works of nature that which without a God could not be."

To this the agnostic replies that if it can anywhere be shown that any fact or phenomenon indicates the existence of God to the senses, as the existence of the imponderable forces, electricity, etc., is indicated, then he will become a teleologist. He does not ask that God shall be visible in his substance, but only that he shall be perceptible in any manner. We perceive electricity by the fact that it is present in one piece of iron and absent in another, or positive in one place and negative in another; and through the electrometer we can measure the intensity of its action, or the fact of its absence as accurately as one would measure sugar in a pair of scales. But a universal force, such as Deity is alleged to be, present at all times, and equally present under all conditions, defies all observation and experiment by the very fact, if it be one, of his omnipresence, and spurns all measurement by the all conquering force of omnipotence. God is never any more present in one end of a bar of iron than in another. Therefore he cannot be perceived by the same tests by which electricity is perceived. Some things are warm and others cold. Thereby we can perceive the imponderable agent heat, notwithstanding its invisibility. But if all bodies were of the same temperature or weight, the human mind would find it as impossible to think the idea of heat or gravity as it is now to think the idea of God. So it is the fact that some bodies have life and others none, that renders the invisible agency known as life perceptible. But it being implied in the very idea of God that he shall be equally present in everything, it follows that his presence shall never be demonstrable in anything.

It does not follow that because any mind comes to the conclusion that the existence of Deity cannot be the subject of knowledge, that, therefore, it might not be the subject of faith. Sir Wm. Hamilton upon whom agnosticism is charged, is both a theist and a Christian. When a mind has come to the deliberate conclusion that the poetic argument in favor of the existence of God, viz., "the heavens declare the glory of God," etc., is no argument at all, and that the existence of a universal force can never be detected by human faculties, he may still exercise the quality of faith or imagination concerning God. But he will know that this is not knowledge and hence he will be an agnostic.

Herbert Spencer, John Stuart Mill, James Mill, Prof. Youmans, Auguste Comte, Humboldt, Huxley, and probably in the strict sense R. G. Ingersoll, and certainly B. F. Underwood, are agnostics. Possibly, however, the vigor with which the two last deny the actuality of any such being as the Jehovah of the old and new Testament, may cause them to be held atheists; but this inference will be drawn by those who are quite sure that if that particular God does not exist, then none exists.

Nuts for State Secularizationists.

Trinity Church in New York City, is a very wealthy corporation. It owns between eighty and one hundred acres, divided into lots of twenty five by one hundred feet, on each of which is erected a valuable store or dwelling. All these pay full rents to the church, on ground leases of a modern date. The ancient 99 year leases have all expired. This property is located in the most busy portions of New York City, and exclusive of the Trinity Church building and burial ground, which cover a full city block, if we include that portion of the old burial ground upon which is now erected the large building, 111 Broadway, which of itself brings in an enormous rental for offices.

It is not exactly correct to say, as is frequently said, that this vast property is exempt from taxation. The city lots and buildings are taxed, and the taxes paid by the tenants. The rest is exempted from taxation by the laws of New York. It is an anomaly in this country that a church corporation should own so vast a property. The cause in this case is that its existence antedates the American revolution, and Trinity early begun the absorption of adjacent farms. The people of the United States ever have regarded large possessions of real estate by church corporations with a decidedly suspicious eye. Well they may. It is quite natural. For such an institution chafes at any control by the civil government and is by no means disposed to turn one cheek when the other is smitten, or to tamely allow an encroachment on what it deems its sacred privileges in fee simple real estate. This could be well illustrated in the history of Trinity Church in New York.

In the chapel of this Trinity Church in New York, on the 2nd of January, a sermon was delivered, which, since it was at the request of the rector (Dr. Dix), and assistant minister of Trinity Parish, a repetition of a sermon delivered there two weeks previously, may be taken as embodying the opinions of the institution called "Trinity Church of New York." Commenting on "The Church" in England, the following are some of the points made by the speaker:

1st. That "the English Episcopal Church was founded by the apostles as a divine visible organization.

2nd. That "the idea prevalent in England and this country that the Church was created by the State, or Henry VIII, as if it were a branch or function of the State is

THE SPAWN OF CONTINENTAL PROTESTANTISM:

which has so minimized religion into a system of mere individualism as to leave no authority over religion and over its professors except the State.

3rd. That "in the year 1550

THE BELL OF SATAN STRUCK THE HOUR FOR CHANGE,

and religious malaria from Geneva, from Baden, from Zurich, from Wittenbourg, crossed the English channel and spread its subtile influence from Dover to the Grampian Hills....Priestly and George Fox and John Bunyan arose; and then Martineau and Buckle, Tyndall and Huxley, and Stuart Mill and Bradlaugh. Thus, steadily, the Church grew less and less co-extensive with the English people. The English people remained, as a whole, bound up into a strong unit on its civil side, but on its religious side it was tumbling to pieces in a miserable conglomeration; so that, to-day, while on their civil side the whole people yet stand as one State, on their religious side, but a part of them now stand as the Church. The equipoise of force between the two is lost....A great change has taken place. There are sitting in Parliament, now, Jews, infidels and heretics, open foes of the Church, and those who are utterly indifferent to her interests....Once State and Church could no more conceive of themselves as apart from each other than could the upper and under side of a piece of paper."

Here we stop our quotation of this wailing of the ritualist at the progress of free thought and the triumph of intelligence over superstition and dogma. What a contrast this speaker's language to that of Jesus of Nazareth: "My kingdom is not of this world. The son of man hath not where to lay his head. Go your ways; carry neither purse nor scrip. Take no thought for the morrow. Take no thought for your life; nor yet for your body. Give to him that asketh thee and from him that would borrow of thee turn not thou away. If a man sue thee at law and take away thy coat let him have cloak also. Resist not evil."

Yet such corporations as Trinity Church and such "professors of religion" as the speaker quoted above, pretend to be, and would have people consider them, the exponents of Jesus and of his spirit; his ambassadors on earth, as they sometimes style themselves. Alas! for their wail.

Let us hope it is the expiring cry of Papacy-masquerading and the herald of the advance brigade which is effectually to divorce Church from State, and to inaugurate the just taxation of all pious real estate on equal terms with secular property. Let us hope it is the harbinger of a day when unto Cæsar "The Church" shall be compelled to render the things that are Cæsar's.

The widespread interest in the address of the Committee of the National Provisional Association for the Complete Secularization of the State, which was published on Christmas day, portends the early completion of the object for which it was formed. That address should be in the hands of every citizen. Copies can be had at the office of this paper or from Robert C. Spencer, Milwaukee, Wis.; B. F. Underwood, Thorndike, Mass.; V. B. Denslow, Chicago.; H. L. Green, Salamanca, New York. As there is considerable expense attending the preparation, publication and distribution of this address, and of other documents which will follow in due time, correspondents are respectfully asked to remit ten cents with their request for a copy of the address; or it will be supplied by the hundred copies for five dollars. Contributions in aid of the Association are solicited, in sums of one dollar and upwards which may be sent to the Treasurer of the Association, John C. Bundy, at Chicago, who will acknowledge their receipt.

Power of Prayer.

One "Rev." William Muller, Baptist "Evangelical pastor," of Bristol, England, went to England from Germany 50 years ago, and now claims that by the power of prayer alone, he has succeeded in building up a church of 1,100 members, together with an orphanage of 1,000 inmates, besides other extensive "religious" work, such as tract distribution, etc., through various countries, at great expense. It is said that up to 1872 there had been so expended over $2,500,000 raised in this way. In the same time Vanderbilt raised $100,000,000 without formal prayer. We are believers in the power of prayer. It was by the power of prayer that the poor widow is said to have extorted justice from the unjust judge. He was troubled by her constant importunities. Many men and women are of the same nature with that judge. We believe in that regard in the power of prayer. It is incident to the weakness of human nature to be influenced by importunity. Besides, not being omniscient, men and women often do not know the wants of their fellows until told of them by word of mouth. Then, again, we are believers in the presence, continual presence, of "ministering spirits sent forth to minister for them who shall be heirs of salvation," and for other people, too, if so be there are any others—which we doubt; and we believe that these ministering spirits who themselves having once been mortals "of like passions with us" and being *en rapport* with some or all who earnestly, whether, orally, or mentally, pray for relief, are prompt to succor where they find it beneficial. But to say that the divine force, power or being, which caused and preserves the universe, is at once omniscient and omnipresent, and being besieged by the "Rev." William Muller, of Bristol, England, changes his mind or plan, and sends $2,500,000 to meet his wants or supplications, is not quite so easy of acceptance. We don't say it is not so, but we don't see how it squares with the asserted attributes of Deity. We would like more proof before giving in adhesion to the suggestion.

We would like to know the facts in the case. Did Mr. Muller never go out among people? Did he keep it a secret from them that he was striving to do a good charitable work and needed help financial? Did he never go to church meetings and there in presence of other men, pray to the divine power, God, letting him know something about the matter; and so, also, letting humane people know at the same time? Did no one else, for him, or in his behalf, ever do that? Is it a fact that in his own closet or in his own heart only, he poured out his prayer unheard by any mortal and thus got $2,500,000 in return. If this is all true we would like to know what is the evidence that the Deity, itself, which, under those circumstances influenced men to send Mr. Muller $2,500,000, was anything more or higher than one or more spirits born of human life; spirits with whom we are in communication daily by raps, and tips, and direct writing, by audible voice and by other physical phenomena. Let us hear from brother Muller what he knows about it in this last aspect particularly.

Presbytery and Pastor.

A very interesting fight is going on at Highland Falls, close to West Point, on the Hudson River, in which the Reverend O. H. Hazard with Judge Taylor of Newburg, as his backer, is pitted against the rest of the North River Presbytery. Rev. Hazard's sin consists in preaching the gospel of Jesus of Nazareth, without the sanction of the North River Presbytery.

It seems that there is at Highland Falls another preacher, one Williams, established and preaching under authority of the Presbytery. Some of his congregation prefer Hazard, who had preached there in days gone by. Hazard is well off pecuniarily, and needs no salary. He likes Highland Falls and the people there. He preaches in a public hall, and claims that he is "doing true Evangelical work." But the Presbytery don't like it. They say he is "drawing away certain portion of the members of the congregation" of Mr. Williams. Judge Taylor tells the Presbytery that Mr. Hazard is only charged with the crime of preaching the gospel, and that the Presbytery has seriously slandered the dominie by saying that he preached to the detriment of the cause of Christ, and that Mr. Hazard was right in denying the power of the Presbytery over him.

A clergyman then said Mr. Hazard had plenty of money, and had hired Judge Taylor to speak for him. Taylor said, this was

false and it was easy to see that the Presbytery was made for ministers, and that a layman had no business there. The Presbytery voted against Hazard, only Taylor being for him, and now propose to try Hazard for "schism and contumacy." It is said the dominie has plenty of money and friends, and will give the Presbytery all the fight it wants.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. Carmen's, (the healer) address is Barnard Station, Indiana.

Wm. Cole, of Mason City, Ill., writes that his daughter, Mrs. Kem, is a fine musical medium.

At Alpena, Mich., Mrs. Alice Williams, as a sacrifice to the Lord, severed her tongue with a razor.

Mr. Van B. Wisker, of White Rock, Nev., writes that out of a community of about fifty adults, Spiritualists and Liberalists number about fifteen.

Dr. C. D. Grimes writes: I have been sick and obliged to lay by for a month, but am better and shall commence a course of lectures at Mongo, Ind., on the 15th, and one at Orland, Ind., to follow.

J. A. Gilbert, of New London, Wis., in renewing subscription, writes: "We need a good reliable medium and lecturer, and such a one will be entertained by me and I think an interest might be awakened."

Capt. H. H. Brown spoke at East Hartford, Ct., Jan. 5th; at Greenfield, Mass., the 6th and 7th; at Worcester, Mass., Sunday, the 9th, and at Worcester, the 16th. He speaks at Willimantic, Ct., the 23rd and 30th.

Mrs. S. J. Lemont, of Northfield, Minn., sends us $1.00, and A. W. Terwilleger, of Hillsdale, Mich., 30 cents—contributions to aid in circulating the JOURNAL among the worthy poor. The amount has been applied to that purpose.

Dr. Alice B. Stockham left Chicago on Monday last for Farmington, Canton, and other towns on the C. B. & Q. Railroad, to engage in another series of her interesting lectures to women on hygiene and the diseases peculiar to her sex. She is worthy of a liberal patronage.

The friends of Capt. H. H. and Mrs. Brown, at Willimantic, Conn., their home, gave them a reception New Years' eve, and after several hours of social intercourse, left with them a generous donation of provisions, goods and money, thus testifying to their appreciation of the labors of the two among them.

Mrs. R. C. Simpson contemplates a trip to New York and Boston soon. Though her visit is not a professional one, we hope she will find time to give our Eastern friends the evidences of her mediumistic power, which have been so convincing and delightful to her Western and Southern patrons.

Dr. A. B. Spinney, of Detroit, Mich., has just finished a course of lecturers at Flushing and Union City. He will be at Kalamazoo, Jan. 23rd; Portland, Feb. 1st, 2nd and 3rd; Breedsville the 4th, 5th and 6th; Bangor the 7th, 8th and 9th; then to Vicksburg, Nashville and Plainwell, Mich.

Mrs. Florence Hewitt has been lecturing with good success at Oskaloosa, Iowa. As we are commanded to "try the spirits," she, looking about the hall, said it was "full of them," and forthwith went on describing their appearance, how they died, who they were hovering about, etc. In some cases astonishing friends by close descriptions of their departed ones.

The daughter of Stephen R. Staley, of Oshkosh, Wis., when partly recovered from an attack of measles, was taken with what was supposed to be a fit, and remained unconscious, Dr. Noyes, a physician of the place, failing to relieve her. Then Dr. Phillips, of Omro, was called and giving the patient a hurried clairvoyant examination, he pronounced her spine affected, and at once proceeded to manipulate the same, resulting in her complete recovery.

Dr. Blain, a trance and test medium, lectured last Sunday evening at the West End Opera House. The subject of his lecture was "Worship." His remarks were well received, and left a pleasant impression upon the audience. After his lecture he described spirits, many of whom were recognized. We are glad to know that the Doctor has been induced to enter the field again as a lecturer in behalf of our cause.

Dr. Abner R. Bartlett, of Aurora, Ill., passed to the higher life, Dec. 26th, 1880, at the age of 68 years and four months, after an eventful and remarkably useful life. In his early years he learned the machinist's trade, but afterwards devoting himself to literary and scientific pursuits, he became associate editor with Adolphus Skinner, of the *Magazine and Advocate*, a paper published at Utica, N. Y., in the interests of Universalism, and was ordained in 1839 as a minister of that denomination. While serving as pastor of the church in Poughkeepsie, he became deeply interested in the subject of mesmerism, and took a prominent part in the development of the "Poughkeepsie Seer"—A. J. Davis. His first wife, sister of John and Jared Gage, was one of the earliest writing mediums, and from these combined influences, although nominally retaining his relations with the Universalist association, he was a Spiritualist from the very dawn of modern Spiritualism, and never denied his convictions. Indeed, he was widely known as a devoted investigator of the phenomena, and familiar with all the various phases.

Dr. J. K. Bailey has been lecturing in Ohio. He went from that State to Newville and Butler, Ind.

A case of voluntary starvation lately occurred in Bergen County, N. J. Mrs. Stephen Massy, who assisted in taking care of the unfortunate lady, Miss Martha Terhune, says: "I gave her the last mouthful to eat —some corn-meal mush—just seven weeks before she died."

Four or five months ago a Mrs. Mary O'Connor, in Hudson county, New Jersey, rising from her bed, killed her three infant children, cutting their throats with a knife. She was a firm believer in the Christian doctrine, and was sure they would go to heaven and be freed from a life of poverty here. That was her motive. Not one word is said against her religion in the Eastern papers. Had a Spiritualist committed the same crime, what a howl would have been raised against Spiritualism. In her case, it is insanity.

Jas. Tilley, President of the Los Angeles Spiritual Society, writes:

"The JOURNAL has become almost as essential to me as my daily bread, and my hope is that it may continue to weed out the false and frivolous who seek to fasten themselves on the overweening credulous among Spiritualists. We have organized the Los Angeles Spiritual Society and have been running about three months. We have one meeting each Sunday, at 2 P. M., in the Good Templars' Hall. We furnish our own speakers, two or more speaking at each meeting, some one opening with a half-hour speech, which forms the subject for further ten minute speeches. We allow no debate; each presents his best thoughts on the subject under discussion."

Business Notices.

THE educated Physicians and Chemists of this country use Dr. Price's Cream Baking Powder in their own families. It is a pure fruit acid powder. No alum.

The Chicago Scale Company sell 2-ton wagon scale for $40, 3 ton, $50, 4-ton, $60. These are the best and cheapest scales made. Price-list free.

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 91 La Salle Street, Chicago; and is again ready for business. See his advertisement.

DR. PRICE'S Special Flavoring Extract of Orange is obtained from the finest fruit, and it will be found one of the most delicious flavors.

CANVASSERS make from $25 to $50 per week selling goods for E. G. Rideout & Co., 10 Barclay street, New York. Send for Catalogue and terms.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps, Money refunded if not answered. Send for explanatory circular. 21-23tf

THE most refined ladies and gentlemen use Dr. Price's Unique Perfumes, which are really the delightful gems of all odors.

How to invest a dollar and make five: Buy a bottle of Kendall's 'Spavin Cure.'

A challenge to SAWING MACHINE MEN. The United States Manufacturing Company, of Chicago, Ill., claim that their sawing machine will saw logs easier and faster than any other machine in America, and the President of the company has deposited $1,000 in the Bank of Preston, Kean & Co., of Chicago, as a challenge against any other Sawing Machine made, and a like deposit. There are several other Sawing Machines, but so far none of them have accepted this challenge.

SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and $1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-18

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin place.

Mrs. R. Shepard-Lillie lectures every Sunday at 10:30 A. M. and 7:30 P. M.

Fraternity Social Meetings every Thursday evening at 175 Livingston street.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7¼ P. M., in Latham Hall, 9th st., cor Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists holds services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

F. S. FARNSWORTH, Secretary.

Address Box 4420 P. O.

Spiritual Convention in New Hampshire.

There will be a convention of the Spiritualists of New Hampshire, at Manchester, commencing Saturday, January 22nd, 1881, at 10 A. M., and continuing over the following Sunday.

The object of this convention is to form a State organization, for the purpose of strengthening and advancing the cause of Spiritualism.

Your personal attendance is respectfully solicited. Please extend this notice.

E. S. CRADDOCK,
Chairman of the Committee.

A. C. EMERY, Pres.
B. F. RUMPHS, Sec'y.
"Manchester Society of Spiritualists."
Concord, N. H., December 28th, 1880.

Paine Celebration in Iowa.

Paine Celebration at the Waverly Opera House, Saturday, January 29th, 1881. Speaking commences at 7:30 P. M. sharp. Public Supper for 15 cents. Grand dance! All night with the best music.

Last year a violent rain storm kept many away, yet there were over five hundred present. Let the house be filled to hear about the statesman, hero, author of "Junius," "Rights of Man," "Common Sense," "American Crisis," "Age of Reason," and the Declaration of Independence. The man who did more to secure equal liberty in America and France than any other man! The worst-vilified man that ever lived!

M. FARRINGTON, President.

M. E. BILLINGS, Secretary.

Passed to Spirit-Life.

JACOB SCHIEFFELIN, aged 83 years, passed to spirit-life from his home in Tioga, Pa., Dec. 27th, 1880.

This good old man has given his support to almost every book and periodical published in America, claiming to be disseminators of modern Spiritualism. He felt it his duty to extend his patronage and charity to all kinds of mediums through whom he found faith might find [illegible]. Generous and charitable was he almost to a fault. His house was a library of spiritual literature, and very glad was he to loan his books and papers for the enlightenment of others. He had no enemies and he was the friend of the friendless. December the 29th funeral obsequies took place at his late home. Mrs. Amelia Colby gave a grand discourse on the philosophy of life and death, with a summary of the life of this good man.

Tioga, Pa. E. F. JOHNSTON.

New Advertisements.

SECOND AND THIRD VOLUMES OF
PRINCIPLES OF NATURE,
BY MRS. MARIA M. KING.
These volumes are a continuation of the exposition of the
LAWS OF UNIVERSAL DEVELOPMENT,
PHYSICAL AND SPIRITUAL,
Commenced in Vol. I. of the series. Vol. II continues the History of the Development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planet's progress through successive eras to the present, with the
Law of Evolution of Life, Species and Man;
STATING
PRINCIPLES
TO ILLUSTRATE
FACTS, AND FACTS
OR EVENTS TO
ILLUSTRATE PRINCIPLES.
The Law of
LIFE AND FORCE
is brought prominently to view—what it is, how it operates, the relations of
Spirit and Matter, God and Nature, etc.
Vol. III. discusses
MAGNETIC FORCES
AND
SPIRITUAL NATURE,
treating specially of the practical questions of
Modern Spiritual Manifestations, and Mediumship, Life in Spirit and Spiritual Spheres.

The three volumes composing the series, are sufficiently distinct from each other in the subjects discussed and manner of treatment, to be each comprehended by itself, and, to that sense, independent of the others; and yet there is a connection and dependence, as of parts with a whole. These two are more especially related in the principles referring to
LIFE AND SPIRIT,
as was unavoidable in the presentation of the subjects. The following is the table of contents of the two volumes, showing the main subjects in their order:

Vol. II. [illegible]

III. Magnetic Forces—Mediumship—[illegible]

[illegible]

For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is agent for, and will receive subscriptions for the paper at 15 shillings per year. Those desiring to subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse has for sale all the Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Also James Burns, 15 Southampton Row, W. High Holborn, London, W. C.; W. H. Harrison, 33 Great Russell St., London. And Thos. Blyton, 53 Sigdon road, Hackney Downs, London E.

HERMAN SNOW'S PACIFIC AGENCY.

All Spiritualists and Reformers on the Pacific Slope can be promptly supplied with the publications of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE as well as miscellaneous Works at lowest prices by sending to Herman Snow, San Francisco, Cal. Mrs. Snow has a table at the Spiritualist meetings, being held at Ixora Hall, 737 Mission Street, where parties will find the paper and subscriptions taken for same.

SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE.

And agency for the paper will be found at Albert Morton's, 850 Market St. He will take subscriptions for JOURNAL and orders for books.

ST. LOUIS, MO., AGENCY.

The Liberal News Co., 620 N. 5th St., has the paper for sale and will supply Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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DR. J. H. RHODES, 440 N 9th St., keeps constantly on hand copies of the paper and Works on the Spiritual Philosophy. Subscriptions received and orders for books. Also Daniel Rees, P. O. News Stand. And The Central News Stand, 205 Chestnut St.

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AUGUSTUS DAY, 73 Bagg St., receives subscriptions for the paper and can fill orders for Works on Spiritualism if desired.

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THE HALO:
AN AUTOBIOGRAPHY OF
D. C. DENSMORE.

THIS volume is intended to be a truthful autobiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more exceptional than representative. It is designed to illustrate spiritual philosophy, or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we inhabit material bodies; and that they frequently influence us for good, watch over us in the ups and downs of life here, are cognizant of every thought, cheer us when desponding, and give us hopeful words of encouragement when misfortune assails us.

To the struggling, discouraged men and women of the world, so often bent down with sickness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pilgrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

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For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Indian's Prayer Test.

BY HUDSON TUTTLE.

In beautiful Iowa,
Off in the great Northwest,
A meeting was appointed
To pray away the pest.

From off the arid deserts
Beyond the Kansas line,
Came the grasshoppers in legions,
Undoing man's design.

They drifted thick as snow-flakes,
And quite obscured the sun,
And hopeless was the harvest
When their greedy work was done.

Where yester-morn extended
Far as the eye could see,
The bladed corn, the waving wheat
Or undulating lea;

To-day was brown and barren.
The wife and children wept,
And even to sturdy eyelids
The tears of anguish left.

The parson called a meeting
To pray the plague away,
And ask if God Almighty
Would not his vengeance stay.

And when the parson finished
A most sonorous prayer
And the deacons followed after
In wailings of despair—

The great Jehovah telling
How wicked they had been,
And that it was a judgment
Most justly sent for sin,

And though they were poor creatures
Corrupt to very core
Through Jesus Christ they sought him
His mercy to implore—

Up strode an Indian warrior,
Bedecked from feet to crown,
And on the Holy Bible
A grasshopper laid down.

"You pray away the 'hoppers?
Great Spirit hear you call,
First pray away this little one,
Before you try them all."

The parson and the people
Looked on with doubting eye;
To move that little grasshopper
By prayer not one dared try!

The Indian shook his feathers,
And said: "Ugh, ugh, you doubt!
Me wah here by your altar
To see you pray him out."

Then quietly the grasshopper
Before the man of prayer,
Sprang on a vase of flowers
A thoughtful hand placed there,

And began to gnaw the blossoms
Of the beautiful bouquet,
And for aught their prayers deterred him,
Would be eating there this day.

Deity.

To the Editor of the Religio-Philosophical Journal:

In reading the JOURNAL I find that many of its most able contributors are believers in an infinite All-Father, God, and that invocations are a prominent feature of the opening exercises of most of the lectures. I would not for one moment indulge the idea of dictating to any one, but would, in a spirit of honest inquiry, ask for light in regard to the God they invoke and believe in. I am aware that many think this subject is holy ground, not to be trodden upon by skeptical thinkers. When I propound questions to intelligent Spiritualists, I expect an answer, if they are able to give one. Is the God you believe in and invoke an intelligent individual, personality? In what respect, if any, does he resemble the male of the "genus homo?" Did he ever dwell in a material body? Did he arrive at his present eminent position through the natural laws of development? Has he any particular dwelling place or is he migratory; or, as Pope styles him, is he the "soul of nature?" Is he the grand depository of all wisdom, knowledge, justice and love? Does he get uneasy and break the monotony of common every day life, by causing earthquakes, volcanic eruptions, tornadoes, etc? Does he exercise a general supervision over human affairs, or does he only give his attention to human affairs when flattered and invoked? Has he but one son, or are we all his offspring? Was he ever manifest in the flesh, seen of angels, preached unto men, received up to glory? Is he orthodox or is he a liberal? If neither, nor all, is he not a myth, only having an existence in your minds, the result of education and the habit of thought not yet outgrown? I never fancied that I would like to be rode on a rail, so I am careful never to be on both sides of the fence at the same time. I would not presume to think that Spiritualists would pander to the superstitions of the present day, but I might venture to hint that many prominent Spiritualists are exposed to the criticisms of the uncharitable.

My spiritual eyes were once opened and I saw a being near me that was all radiant with purity and love, and he powerfully impressed me with the thought that he was my brother, my savior, my God. Since I have become an investigator of Spiritualism, I have come to the conclusion that the object seen or vision was a developed human being coming to show me that man was the aggregation, or the highest individualization of the principles of nature, and that the glorification of humanity was entirely within the sphere of human effort and aid. I am thoroughly convinced that the angel world are intensely interested and actively engaged in these efforts to enlighten and bless those that are yet in the lower spheres of life. I for one would honor those to whom honor is due, instead of firing at random into infinite space, hoping perchance, I might hit a larger mark. Let us follow reason, if it leads us into pantheism or atheism, rather than bow at the altar of the unknowable superstitions of the dead past.

JOHN A. DICKSON.

Sylvester Barnhart writes: I have helped mediums and speakers considerably during the past two years, because I am deeply interested in the philosophy of Spiritualism, and to keep up its growth I am doing all I can to clear and brighten the pathway of mediums and speakers. In this way I can grow active in life. It has been so all my life, and I take the greatest pleasure in it. Helping each other to learn to do right, brings a good share of comfort and happiness. I feel that mediums must be protected; that speakers receive appreciation, and in return, a better feeling and sentiment will prevail. The JOURNAL comes regularly and finds appreciation. Several spiritual papers and other reformatory literature are received by many citizens of Springville, N. Y. Liberalism is growing and less restraint exists. Popular opinion is giving place to truth, and if good literature be circulated here, the time will come when the people will become better enlightened.

A correspondent writes: I heard the Congregational minister of this place (Bristol, Ct.) preach yesterday, on "The Difficulties of Belief." He denounced the old creeds most emphatically, and said that the church must take a most decided advance, if she expected to retain her power. He told his hearers plainly, that the world was indebted to an honest skepticism for all the progress it had ever made. These old creeds had stood right in the way of all progressive ideas, and must be got rid of. The signs of the times are most encouraging for the "church of the future" to make headway. Go on with your good work.

Religion and Philosophy.

An article from the pen of Mr. Casey contains the phrase, "Philosophers need more religion," and goes on to state that the work of the rationalists has been almost wholly one of destruction of systems of doctrine, and that construction is now demanded.

Allow me to briefly reply: Religionists need more philosophy. The idolators of gods and creeds have been building barricades against liberty and knowledge, and the iconoclasts have done a most noble work in battering them to pieces to let man and truth march on. What should philosophers build up? More barricades? More inquisitions? More fires to roast heretics? Or should they issue fulminations against the discoveries of science? The organization of philosophers into a new church and the crystallization of philosophy into creed, would be only a repetition of the old error of authoritative dictation, which philosophy condemns. Such a body, with such a formula, would be only a Christianity with Christ left out; Judaism with Moses left out; Catholicism with a revised catechism, and hell and the devil reimposed on earth with a new constitution. Philosophers aping ancient mysticisms, is but the old superstition and despotism with a new nomenclature. Tyranny and ignorance by any other name is just as damned.

Another article sometime since asks, why should Spiritualists support such men as Bennett, Ingersoll and Underwood, who oppose Christianity, when the teaching of Jesus and the apostles is more in accord with our belief? This is my reason why. These free thinkers don't seek to drive their dogmas down our throats with a hot ramrod. They demand liberty for themselves and offer it to others. They are not in bondage to a jealous and revengeful god, but exalt the genius of man to its ruling place in the world. The bible makers knew little of science, and anathematized that which was known to the wise men of other nations. The intellect of to-day busies itself with nature and allows God and dreams to take care of themselves.

What Spiritualists want is not more bibledoxy and churchianity, but more science and independence. Some years ago, I was at a N. H. Spiritualist convention, where the president peremptorily silenced any who attempted to speak their own ideas, he saying that the spirits only were to be heard; what was not from them was useless. I had the temerity and audacity to answer, "The chief value of Spiritualism is its teaching of the individuality of character and the independence of reason. If it were made an authority instead of a helper, it but becomes the re-enactment of the theocracy of the prophets and the revived institution of the vicegerency of the papacy."

The expectation of a happy and progressive immortality, and the experience of communicating with friends who have made the great change, and the still active heroes and thinkers of the past, are important indeed, but if they are to be continued only by the methods of former ages, which subordinates reason and enshrines the absurd, which ignores demonstration and acknowledges fabulations, it were better, if possible, that it came to an end.

Beautiful as the Harmonial Philosophy is, unselfish as the true mediums are, consoling and aspiring as are the spirits' utterances, rather than they be made the foundation of another hierarchy of necromancy, another monarch of demonology, it would be mercy to mankind to hang the mediums with the priests and burn the new revelations in the same pile with the old. I would not have this done; but would invite and exhort Spiritualists to drop their fancies and their traditional theology, and work with inquiring science and explaining philosophy, to educate the people to a knowledge and control of themselves and the application of the principles of nature to their comfort and pleasure.

JOHN H. GUILD.

Washington, D. C.

Organization.

To the Editor of the Religio-Philosophical Journal.

I thank you for sending slip containing the amendment proposed by A. J. King, of Hammonton, N. J. All seem to agree upon the wisdom and necessity of organization, and many good writers have expressed full approval of the general plan proposed in your editorials and circulars. In broad catholicity of spirit, it seems to meet what true liberals desire. It would indicate an admirable condition of mental growth, were we able to successfully consummate such organization. In some (possibly many) places it may succeed; but I have all the while feared that too few have grown to the high standard of liberality needed for a complete carrying out of your general plan.

Bro. King has given expression to some wise thoughts. The plan possibly accommodates itself more to the present weaknesses and wants of imperfect human nature, or it may even be that advanced humanity will always require in its organizations more complete bonds of sympathy, than your plan implies, before soul-felt co-operation can take place.

Especially in those paragraphs wherein Bro. King speaks as a Spiritualist, does he seem to touch points of vital interest. There is much want amongst our fraternity of a brotherly community of feeling and sympathetic co-operation in all the duties and engagements of life. This is entirely owing to want of organization. Spiritualism proper is so essentially broad, liberal, charitable and intellectual, that an association having this philosophy as a basis of unity, must grow to be a shining light, and an irresistible attraction for all cultured people of liberal thought. The irrationalities of materialism, yielding no food for the dominant reverential faculties of man, will die of inanition when brought fairly into contact with a spiritual philosophy which dwarfs no faculty of the human head or heart, compromises no dictate of instinct, belies no lessons of history, chills no feeling of friendship or affection, dampens no ardor of universal hope!

What shall we say then? Let all communities sufficiently advanced, unite on the broad platform proposed by you. It would be glorious to succeed upon it. If brought about even for a time much good might result and complete failure would scarcely be possible. If elements should be found too discordant for full assimilation, division of forces might eventuate, and yet each division discover they had learned and enjoyed much while striving for unity.

For those who feel like uniting on the basis proposed by Bro. King, of "sympathy between brethren" of a broadly defined faith as Spiritualists, I for one will second his motion, provided Bros. "Newton, Tuttle and Brittan" narrow not the glorious standard to one of sectarianism (which I am sure they will not) but publish it for comment and revision if needed.

J. G. JACKSON.

"Little Snow Flake."

To the Editor of the Religio-Philosophical Journal:

Seeing in the JOURNAL of the 18th inst. quite a number of phenomena chronicled, I thought that the following which was published in the Petaluma (California) *Argus* in May, 1873, would not be without interest to the readers of your paper. I would preface the narrative by stating that the *Argus* is a reliable journal, and that its statements are trustworthy. The incident is as follows:

One afternoon a party of seven young misses, ranging in age from ten to twelve years, were out for a stroll through the suburbs of the city of Petaluma, and finally drifted into Oak Hill Cemetery. Soon after entering the necropolis, they were attracted to a small grave above which there appeared to be a beautiful little girl, who was skipping a rope and holding a vase of flowers in her left hand. It is remarkable, however, that only five of the number saw the materialization, for such it doubtless was. The children never thought for a moment but that the child was "of the earth, earthly," and hence approached her at once to find out who so beautiful a child could be. When they had gotten close to the child, the one in advance asked her name, whereupon the spirit-child placed her lips near the ear of the interrogator and whispered, "Don't you know me? I am little Snow Flake." The girl then tried to clasp the beautiful being in her arms, when the child vanished, much to the wonder and amazement of all who saw her. The girls returned to the grave on their way home and again saw the child, but were unable to approach or speak with her.

LYMAN L. PALMER.

Napa City, Cal.

Reminiscence of Dr. Lyman Beecher.

Some two weeks before his death, I was informed by a member of his family that he had had a very remarkable vision. As I had stood by the bedside of his friend, Dr. Taylor, when he was just sinking in death, I felt a strong desire to see Dr. Beecher once more. I called over at noon on Christmas day. After a few words of inquiry with Mrs. Beecher in regard to his health, I went up alone to his chamber, the front room. For many months previous, his brilliant mind and memory had been in an almost total eclipse. He had nearly lost the power of utterance. As I entered, he rose from the sofa near the front window and gave me his hand, looking me full in the face, but could not remember my name. I was struck with the radiant expression of his face, such as I had never seen him have before. In order to test his memory, after asking how he was, I said: Dr. Beecher, you remember your old friend, Dr. Chapin? There was not the slightest indication that he heard my question! Well, you remember your old friend, Dr. Taylor? "Yes, yes. Part of me! part of me!" After a little I said: Dr. Beecher, how about that wonderful vision you have had? After a manifest effort to recall something, he placed his hand on his heart and said, "Good! good! very good!" Very happy, as I understood him to mean. I did not linger long to weary him. It was the chamber, where the good man meets his fate, quite on the verge of heaven.

It was the last time I saw his living face.

On coming down to the room below, I inquired of Mrs. W——, his daughter-in-law, who attended on him, about the vision which he had had. She replied that some days previous, she was in an adjoining chamber, when suddenly she heard the voice of Dr. Beecher saying, "Come here! come here! come quick! come quick!" She hastened and found him standing in the middle of the room, his face radiant with intense excitement, his voice completely restored. He exclaimed, "I have seen the King in His glory!" repeating this three times. The continued outburst of prayer, praise, and thanksgiving lasted about an hour, when the mental vision gradually declined, faded, and disappeared.

The impression which I received from the lips of Mrs. W—— was that, in the scene which she had witnessed, the room was filled, apparently, with a heavenly splendor and intense radiance, and in the midst of it a personage appeared like unto the Son of God. Of course, it was a mental vision—a mental state, but to that venerable old man it was a vivid reality, and left its impression on his face, which seemed to shine as if it still reflected the glory of the divine presence. I was told that Dr. Beecher said he had never felt a full assurance of acceptance with God before, but now he was certain of heaven. The account of this vision produced a great impression on my own mind. Paul's vision occurred at the outset of his wondrous career, but Dr. Beecher's vision at the close of his life, and seemed a foretaste of the heavenly world which he was soon to enter.

Mrs. Beecher told me afterwards that I was the last man out of his own family who saw him alive. I esteemed it a special honor to be a pall-bearer at the funeral of such a man some two weeks afterwards. He died Jan. 10, 1863, aged eighty-eight years.

W. H. BIDWELL.

Letter from a Prominent Lecturer.

To the Editor of the Religio-Philosophical Journal:

I am at last at work, and the Spiritualists of this city seem fully aroused to the fact that to accomplish any object in this life, whether by aid of visible or invisible friends, they must do the heaviest part of the work themselves. I am lecturing every Sunday morning and evening to good houses; will continue here through January, and, perhaps, February. I will then return to Memphis for a few weeks, and then on to Texas, where I will lecture during the Spring months.

You are aware that I am a Spiritualist; but wholly on the harmonial and humanitarian plane; there is much that is called Spiritualism, and indorsed by many of our workers, which saddens me, and I fail to see any good come from that which they advocate as the workings of the spirits; to the contrary, I see much harm arising from the undeveloped condition of things, which too many place before the world as positive proof of progression. I fear that we will find it much harder to get rid of the errors of superstition and ignorance in our own ranks, than to uproot the prejudices of the past with all its misguided theology. The field which is called the wide field of advanced ideas and tangible truths, is to me growing very narrow, while dogmatic prejudice and selfish ambition thrives as well under the name of Spiritualism as any other.

I am sure, my brother, that you understand me, for the move which you have made, and has brought upon you the stigma of vituperation, arose from the fact that you expressed your own sense of right and wrong, requiring no spirit to direct you, save the spirit of common sense working for the common good of humanity. Your editorial of Dec. 18th, "Bases of Organization," must find an echo in every reflective mind. I am now, and have for some time been, striving to impress upon my hearers the thoughts embodied in the "seven departments," and I feel that many have felt the necessity of a more spiritual philosophy, where all as scholars are watching at the gateway of truth, none perfect, yet all striving to be reaching for good and willing to acknowledge their imperfections, ever investigating!

MRS. M. HAWKS.

No. 93 Race st., New Orleans.

To American Astronomers.

Learning that the Imperial Academy of Sciences of Vienna has withdrawn its offer of a gold medal valued at $60 for the discovery of comets, and being desirous that the search for them should not be abandoned, I hereby offer for every such discovery, subject to the conditions which follow, the sum of $200 in gold as a prize, to be known as the Warner Safe Remedy Prize.

CONDITION 1.—The comet must be unexpected and telescopic, excepting only the comet of 1812, which is expected to reappear during the coming year.

CONDITION 2.—The first discovery must be made in the United States or Canada.

CONDITION 3.—Immediate notification by telegraph must be made to Prof. Lewis Swift, of Rochester, Director of the Warner Observatory, who will cause the same to be cabled to Europe, and will also send notification to astronomers in this country by special circular or associated press dispatches.

CONDITION 4.—The telegram must give the time of discovery, the position, direction and daily rate of motion with sufficient exactness to enable at least one astronomer to find it.

CONDITION 5.—In the event of any dispute which may arise regarding priority of claim or non-conformity with the conditions named, the decision shall be referred to Prof. Asaph Hall, of the Naval Observatory, Washington, D. C., and Prof. C. A. Young, of Princeton Observatory, and their decision shall be final.

The above offer, unless previously renewed, will expire January 1st, 1882.

H. H. WARNER.

Rochester, N. Y., January 5, 1881.

A Prominent Detroit Business Man Supports Mr. Arnold's Statements.

To the Editor of the Religio-Philosophical Journal:

A sense of duty to the cause prompts me to say that I have with no little interest read the article from the pen of R. Arnold, of Toronto, Ont., under the head of "Materialization in the Light." As I have had as many as fifty different sittings with the same medium, many of which were given under strict test conditions, and knowing personally that there is no gentleman in the Dominion of Canada who stands higher in reputation for truth and veracity than does Bro. Arnold, I can but say that I have the fullest of confidence in the truthfulness of the account of the article referred to.

H. C. HODGES.

Jas. S. Ordway writes: I think that there is no spiritual or liberal paper published equal to the RELIGIO-PHILOSOPHICAL JOURNAL. I have taken it about ten years and I am sure that it is much better than two years ago.

Prophetic Dreams.

On one occasion when Mrs. Rosalia Rood, of this city, was leaving a street car, one of her knees was brought in violent collision with a projecting bolt by the sudden starting up of the horses, resulting in a complete paralyzed state of the limb. Eminent physicians regarded the case as incurable. In the midst of this hopeless prostration, the spirit of an old physician, a friend of Mrs. Rood on earth, appeared to her in a vision or dream, directing her to send for J. W. Harmount, a commercial traveller (residence in this city), who would be enabled to cure her. In the meantime Mr. H. had had eight different dreams relating to Mrs. Rood's unfortunate condition, and plainly indicating that he could cure her by the simple application of his hands to the parts indicated. He called upon her and told her the nature of his dreams, and she in turn related her singular experience, but was in doubt in regard to the identity of the name given, and consequently dismissed the gentleman.

Shortly after Mrs. Rood was again approached in a dream by the old physician, who seemed now to be her spiritual adviser, and he told her that Mr. Harmount was the proper person to relieve her, and the one pointed out to her at first. In compliance with his directions she sent for Mr. Harmount, who hastened to her bedside and applied his hands to the affected limb in a manner directed in his dream, resulting in a few days, in almost complete restoration. Speaking of this remarkable case, the Naugatuck Valley (Conn.) *Sentinel* says: "There can be no doubt about the condition of her limb for more than twelve months following the accident. Powerful batteries failed to produce the least effect upon it, and it lay perfectly motionless and without feeling under their heavy charges. Eminent physicians stand ready to testify to its hopeless condition; yet we have lately seen this lady move about quite deftly upon this limb, and even stamp upon the floor. With this view of the case truth does indeed seem stranger than fiction."

A DREAM AND WHITE DOVE.

A woman applied lately at the Newark (N. J.) jail, with a letter from Dr. L. B. Brockett, of Brooklyn, stating that she was a worthy and honest woman, and that she believed herself to be the wife of Frank Lammens, the murderer. An interview showed such to be the case. Her story, as related to Col. Johnson, the jailer, is that she was married to Lammens twenty-seven years ago; that sixteen years ago, when they lived in Brooklyn, Long Island, he was sentenced to three years' imprisonment at Sing Sing for a burglary, was transferred to Auburn prison, and before his term expired became insane. He was then transferred to the Utica Insane Asylum, and having been reported dead, his wife so considered him. When she read in the papers of Frank Lammens, the murderer, she did not think that he was her former husband, who spelled his name Franz Leammens. But on Christmas Eve she had a dream that the Newark prisoner was her missing husband, and on Christmas Day a white dove flew into her room and alighted upon her shoulder, exactly as a dove had done before her eldest daughter's death. This led her to go at once to Newark.

PURSE FOUND THROUGH A DREAM.

It appears from the Des Moines (Iowa) *Register* that a lady went from Bevington to Winterset, and returned on Conductor White's train. Soon after leaving the coach she discovered she had left her purse (in which there was a considerable amount of money) in the coach. The sweepers were instructed to look out for it. They thoroughly cleaned and swept the coach, but could not find it. As might be expected, the lady worried over her loss, and lost considerable sleep that night, but finally passed into a dreamy state, when she says she went into the coach and found her purse at the end of the seat whereon she sat. The next morning, when the coach arrived her husband boarded it to get the purse. "It's no use," said the conductor, "we searched every place in the coach, and the sweepers have turned and searched every seat in it; it isn't here." "But I know just where it is; my wife found it last night," said the woman's husband, and precisely where she found it in her dream was the purse. Conductor White's two eyes stuck out like a locomotive head-light as he exclaimed, "Well, that beats me."

Home Circles.

To the Editor of the Religio-Philosophical Journal.

By taking the advice of the JOURNAL some two years ago, and forming home circles I have become convinced of the reality of modern Spiritualism, by being developed as a writing medium. I will give you a test I got a short time ago. I had a sister and her husband residing in Cazenovia, N. Y., that I had not heard from in over two years. One evening about the 21st of last month, I received the usual signal that some one wished to write, and I received the following communication:

MY DEAR BROTHER: Blessed are those who have a knowledge of the truth. My life on earth gave me no positive knowledge of a future existence. I was like a man taking a leap in the dark; but, oh! what a beautiful scene burst on my vision when I awoke. The splendor of the Spirit-world is beyond the power of a mortal to comprehend. May and I were very much opposed to Spiritualists, and were very sorry when we heard you had become one of the despised class; but now I know you were right and we were wrong. You will please forgive me for all hard thoughts I indulged in about you, as I have found out my mistake. You are going to be a help to many now in darkness, and I will try and help you along to atone for past neglect.

HARLEY KEELER.

That was written the 21st of November; the 7th of December I received a letter informing me for the first time of his death, which took place last Spring. When a man gets such tests as that through himself, he knows it is not humbug, but that our friends that have crossed the river can and do return. I heartily endorse the course of the JOURNAL in its war on frauds; weeding out base counterfeits can do no harm to genuine coin.

ALVIN ARNOLD.

Mayville, Dak., Dec. 20th, 1880.

In remitting a large club of new subscribers to the JOURNAL, Dr. J. L. Braffett says: The JOURNAL comes regular and always fills a niche in the realm of thought and spiritual aspiration. We feel that the JOURNAL stands foremost among the esthetic literature of our times, and we like it because it deals with matter and material things from the highest standpoint of scientific research. The gordian knot of a doubtful future existence, is being untied; the enslaved mind to fear is being unfettered, and hope is made to illuminate the understanding, that death is but the natural gateway to a new born spirit into a deeper consciousness of its self, its powers, capacities, duties and life in its evolving career through time and eternity. We are thus made to rejoice in the spiritual philosophy and literature of the JOURNAL in its efforts to exemplify the facts of modern Spiritualism.

J. A. Christlieb, of Long Lake, Minn., writes: Dr. G. H. Geer has been lecturing at this place to intelligent audiences. We consider his lectures the very best ever delivered at this place since the very talented lady, Mrs. Colburn, has left the field. The Doctor has outgrown his old clothes, and without question he is the best State missionary that Minnesota ever had; no society or place need be afraid to procure him as a lecturer. He will more than meet the expectation, and to prove what I say about him, try him. I do hope he will continue his labors in this State.

David J. F. Demroche writes: To-day is our last Sunday for the present that Mrs. C. Fannie Allyn is to lecture in Detroit. Words cannot describe my sorrow at her leaving Detroit, but I must painfully submit, still with the pleasure to feel that some one else may be benefited through her.

Mrs. F. Hefler, in renewing her subscription to the JOURNAL, says: Let me say that it is not the mediums who do all the good. I can speak from experience, for it was through reading the good old JOURNAL that I first became interested in Spiritualism.

W. H. Dorris writes: We love the JOURNAL; it is a great source of delight in our family, and it is doing a great work towards spreading the grand truth of Spiritualism.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The fundamental fallacy of Christian Spiritualists seems to be a Christianity without a personal savior; heretofore, all Christians have held as indispensable to salvation, an abiding faith not only in the moral principles taught by Jesus, but also in him as a personal savior from sin, in whose great atonement the sinner must implicitly rely in order to a free and full redemption from sin and its consequences. Christian Spiritualism seems to be like unto what the play of "Hamlet" would be, with Hamlet omitted. If the New Testament does not contain the doctrine of the Lord Jesus Christ, the savior of men through their faith in his reconciliation or atonement, then I frankly confess my utter inability to understand anything written on its pages. If this was not the cardinal doctrine (around which all others revolved as mere satellites, and compared to which they were non-essential), of Primitive Christianity, then history bears false witness. To have discoursed to a primitive Christian audience, such gibberish as the "Christ-principle," would have led that audience to exclaim and most justly, too, "Celsus we know, and Porphyry we know, but who are ye?" They were accustomed to the preaching of the "Christ Jesus;" of the "Christ principle" they had not yet heard. Do you, my Christian Spiritualist friends, regard Jesus as "the only name given under heaven whereby ye must be saved" and as the only "way, truth and life." Do you believe "no man cometh to the Father but by me?" If not, by what principle of logic, by what wresting of the New Testament from that which an overwhelming majority of Christians in all ages have understood it to mean, have you finally arrived at the conclusion that Primitive Christianity and Modern Spiritualism are one and the same? All talk of the "Christ-principle," the "Elder Brother," the "Master," utterly fails of bringing you into the household of faith, to which Paul, Peter, Irenæus, Polycarp and all the rest of the early Christians (differing however widely on things apart from the one central doctrine of a personal savior) belonged. Your Christianity is of an entirely too emasculated a nature to justify us for one instant in supposing it would ever have received anything but the anathemas of all these old time worthies. How would the following text sound uttered by one of our modern Christian Spiritualists? "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." This passage is full of meaning to the Christian, but what is there in it compatible in the slightest degree with the genius and tendency of modern Spiritualism?

Jesus the ground of the sinner's acceptance with God, is the corner-stone of Christianity; this we understand, but what are we to clearly and definitely understand by that high-sounding phrase, "Christ the corner-stone of Spiritualism?" Does it mean anything more than a tub thrown to the whale of the popular ecclesiasticism.

Spiritualism asks no favors and is abundantly able to stand on its own merits. It will live when Christianity shall long have been numbered with the superstitions of the past.

W. C. BOWEN.

225 Pearl St., Brooklyn.

John Beadwell, of Ellison Bay, Wis., writes: Formerly, when I lived in Milwaukee, I was a subscriber of your excellent paper, the RELIGIO-PHILOSOPHICAL JOURNAL, but now I am a "homestead" settler in the wilderness of the State of Wisconsin, and I am not able to subscribe. I would like to have it very much.

Here is a poor man who is endeavoring to make a home for himself and family, and is too poor to obtain that soul-food for which he sincerely yearns. Will not some Spiritualist who has a superabundance of this world's goods, subscribe for the JOURNAL and have it sent to him, thus doing an act of kindness that will be long remembered? It is impossible for us to respond, without assistance, to all the calls made upon us by the worthy poor, for the JOURNAL. We have several such applications on file now. Those who will generously contribute to send the JOURNAL to those who earnestly desire it, but are too poor to pay for it, will not only be blessed by the recipient of the favor, but also by the angel world.

L. P. Wheelock writes: I have been a constant reader of the JOURNAL for upwards of ten years, although not myself a subscriber during the whole of that period, and I can truly say that I have had many feasts on the good things which have been dished out to us weekly by the different cooks who unitedly make up the grand banquet which is spread abroad for the benefit of humanity. The last Christmas number is far preferable to a fat turkey, as it contains many not to be disputed proofs of the return of those we call dead, and their power to communicate with living friends, which is more satisfactory and substantial than a feast on the above mentioned fowl would be. I hope you will issue many more Christmas numbers equally as good, and that your subscription list will be increased an hundred fold.

Waifs from the Spirit Shore.

"Youth, health and joy are ever in this lone world! Youth consists in faculties unimpaired by use, and so it remains perpetual; health in a perfectly balanced action of the whole being; and joy in a complete adaptation to our most grand and beautiful surroundings."

"The finest germs of the human capacity are wisely left dormant in the earthly condition. They are only fitted for expansion and growth under the more perfect conditions of the spirit-life. Were it otherwise; were the innermost of man's being to be brought into contact with life as it now is upon the earth, an almost constant jar of agony would be the result."

A bright spirit recently arrived in the land of the beyond, thus speaks of her first experiences: "As I awoke to my wonderful surroundings, I found myself lying upon a bed of fragrant flowers, to which I had been conveyed by kind friends immediately on my full release from the mortal; friends who had now retired into the background that I might be allowed to awaken naturally and quietly to my new condition. The soft mellow tints of flowers were all around me. Over-hanging branches, intertwined with delicate vines, formed arches of exquisite proportions and unrivalled beauty. And, traced out in this delicate net-work, I discovered some of the most cheering events of my earthly life. For a long time I lay in a trance of calm delight; but as thought began to awaken into its normal activity, I looked searchingly around for some one to explain to me why I was placed amid such lovely surroundings; when lo! the flowers themselves—even the tiniest star of this galaxy of beauty—in language strangely imparted, and strangely understood by me, gave answer to my inquiry; it was from some natural adaptation and belongings that I was here; otherwise it could not have been."

From a wise spirit's directions to an impressional medium, the following is taken:

"The special point we wish to impress upon your mind is this: When at times there may be imparted that which for the moment, may startle your mental condition as being of a rash revolutionary character, do not let an over-cautiousness on your part check the important effort, but let the offered thought flow unimpeded; you will in the end, be able to perceive that the startling truth was but a single phase of what, when fully developed, would be clearly seen as an harmonious unfoldment of a more advanced wisdom than had heretofore been known to you."

During the holiday season, a gentle, womanly spirit thus spoke to a friendly circle:

"I still feel a strong sympathy with earthly joys. I remember with pleasure the holiday experiences of my earthly life, and love even now to draw near to the joyous circles of this festive season and partake of the thrill of delight experienced, especially by children, when gifts are distributed around the Christmas tree. And just at the present time, it is my special work to lead bands of children of this happy life—mostly inexperienced as they are in earthly matters—into close relations with your holiday festivities, that they may learn from sympathetic experience something of the actualities of that rudimental life of which personally, they have known so little. So it is with us that all our recreations are mingled with that which may instruct."

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Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the *last* battle-field on which the Witchcraft *Devil* was supposed by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's barbarity became then revealed, and never since has *such a Devil* invaded any part of Christendom.

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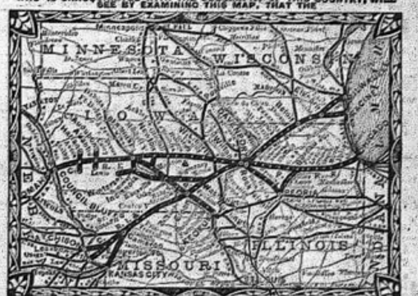
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A Call for the Original Manuscript Copy of Davis's "Nature's Divine Revelations."

To Dr. William Fishbough:—I have read with much interest your reply to J. M. Peebles's inquiries concerning A. J. Davis's account, as given in his Nature's Divine Revelations, of the purpose and doings of the Council of Nice. I hope that your letter may be the means of bringing such a thorough and impartial criticism and investigation of that very remarkable volume as will ultimate in definitely indicating wherein lies its real value and in clearly pointing out wherein it is worthless.

You will probably remember informing me, some months ago, that you still had in your possession the original manuscript of Nature's Divine Revelations as taken down by yourself, word for word, just as Mr. Davis dictated it. As I then remarked to you, I consider that original manuscript of more value than the printed, amended copy which has passed through so many editions. This comparative estimate is based upon the simple fact that the original manuscript is the only one which can enable us to form a correct estimate of the stupendous psychological phenomenon implied in the fact that Nature's Divine Revelations was dictated by an ignorant, unlettered boy.

Nature's Divine Revelations is either a stupendous psychological phenomenon, or it is nothing. Regarded simply as the unverified, and in many cases unverifiable statements of a clairvoyant whose "own perceptions of historical facts and philosophical principles are to him sufficient authority," the book, of course, is of no scientific or historical authority, and of but little historical or scientific value. But regarded as the psychological phenomenon which it seems to be, its value and importance can hardly be overestimated. If I were at all concerned in having it rendered scientifically and historically valuable, I would suggest the publication of a new edition containing all the corrections, omissions, additions and remodelings that might be necessary to bring it up to the proper standard. That never will be done, however; and that, if done, would not put it on a par with any of the standard works of history and of science which cover the same ground. But as the real value of the book consists in the fact that it was dictated by an utterly ignorant and unlettered boy, who, though ignorant and unlettered, nevertheless handles the facts, the nomenclature, the technicalities, and the principles of science, and grasps the epochs, the events, the names, and the personages of history with a most extraordinary freedom and familiarity, it is evident that nothing should be concealed, omitted, altered, amended, or remodeled which is calculated to make more distinctly visible and conspicuous the great contrast between the boy himself and the phenomenal product or the phenomenal outcome of his mind in its abnormal states. Judging from statements made, not long since, by yourself, in the Journal, respecting the character of the original manuscript of Nature's Divine Revelations, I believe that it contains within itself such unequivocal evidence of the crude unlettered and ignorant condition of the boy Davis's mind at the time of its dictation, side by side with such a bold grasp and free, familiar handling of history and of science, that there is no necessity of our going outside of the manuscript itself for the most conclusive evidence of the stupendous psychological phenomena which is the great fact, and the redeeming fact, of the work.

The above considerations induce me to suggest, and earnestly to request that you publish in the Journal a series of articles, in double parallel columns, one column containing extracts from that corrected and modified copy of Nature's Divine Revelations which is already in print, and the other column containing extracts from the corresponding parts of the uncorrected and unchanged manuscript now in your possession. The reader will thus have placed before him, side by side, in parallel columns, most convenient for comparison, corresponding samples of the two forms now extant of Nature's Divine Revelations. One or two double columns of the kind might be published weekly, or every other week, in five or six issues, more or less; and I am confident that they would be eagerly sought for by the readers of the Journal. It seems to me that such extracts would be preferable as they would place the crude, clumsy, ungrammatical, involved, entangled and verbally incorrect sentences, and the historical and scientific errors and inconsistencies of the ignorant and unlettered boy, Davis, in most striking contrast with that remarkable familiarity with the minute details as well as the general scope of science and history which everywhere crops out in the book, and which seems so totally irreconcilable with his normal mental condition. That matter, however, can be safely entrusted to your own judgment and greater familiarity with the work.

Payton Spence.

New York, Jan. 8th, 1881.

Another Fine Medium has Passed to Spirit-Life—Mrs. Jennie S. Rudd Throws off Mortality.

To the Editor of the Religio-Philosophical Journal.

This widely known medium passed to her spirit-home on the 6th inst. from her residence, in South Scituate, Mass., after a distressing illness of more than two years. Funeral services were held at the house on the 9th inst., conducted by her much valued friend, Dr. Isaac P. Greenleaf, whose discourse was beautifully eloquent and appropriate. The remains were subsequently taken to Bristol, Conn., accompanied by her family, where Dr. Greenleaf delivered another address at the hall on the 11th inst., after which they were placed in the little cemetery near "Lake Compounce," a spot selected by and given to her some years ago while laboring in that vicinity.

Mrs. Rudd was the daughter of Col. Barnabas and Rosina Conklin, and was born at Fort Independence, Boston harbor, March 11th, 1833. Her mother having died at child-birth, her afflicted father, whose regiment was about being ordered to Florida in the then existing war, placed the babe in care of a fellow-soldier and his wife named Close, intending soon to resign his commission in the army and devote himself to his motherless child; but he died in Pensacola, and Jennie never knew any other parents than the people who brought her up. She was emphatically a natural-born medium. Her wonderful powers of clairvoyance and clairaudience developed themselves at her earliest recollection, and her little playmates, who could never be seen by her foster parents, were supposed by her to be flesh and blood, although she could never tell whence they came nor whither they went.

When she was eight years of age Mr. Close was stationed for a few months at the Charlestown Navy Yard. She became a great favorite with the officers and a daily visitor at the yard, where her remarkable reading of character afforded much merriment to the soldiers.

At eighteen years of age, when pursuing her studies at Taunton, Mass., she first met her future husband, whom she immediately recognized as such from a vision given her some years before. Neither of them had ever formed any other attachment, and their married life of over twenty-nine years has been distinguished for its peacefulness and unalloyed happiness. She was one of the first trance mediums in the country, and during the earlier portion of her married life perhaps did more to convince and convert skeptics than almost any other private medium who has appeared among us.

In 1873 she accepted the State agency of the Connecticut Spiritualist Association, which position she occupied with marked success until her connection with the *Banner of Light*. There she made multitudes of friends, who will read this obituary with unfeigned sorrow. In March, 1876, she commenced her ministrations at the *Banner of Light* Circle-Room, being led thither against her inclination and judgment, and in conformity with a prediction made to her seven years before through a medium in Providence, R. I., an account of which, written by William Foster, appeared in the *Banner* several years ago.

The preliminary interviews with the editor were very remarkable, and showed unmistakably the ruling hand of the invisibles. Her control, Dr. Mann, informed Mr. Colby that the medium would remain with him three years, at the expiration of which time he should withdraw her and a new one would be provided, which prophecy was fulfilled to the letter.

Her health, never robust, failed her so completely in Dec. '78, that from that date until her resignation in July, '79, she was frequently unable to attend her circles, and even when present was obliged to have a companion to assist her to and from the Circle-Room.

For about eight weeks previous to the final change she was confined to her bed, and for most of that time was a great sufferer. The final departure of the spirit, however, was peaceful in the extreme. Her husband, who was her constant attendant day and night, noticed the approaching change and instantly called her two sons. She signified her consciousness almost to the last moment, breathed shorter and shorter for ten minutes, and passed away as an infant falls asleep.

She was a lady of singular purity of life, a devoted and affectionate wife and mother, a faithful friend, and indefatigable worker in the glorious cause so dear to us all.

The poem read by Dr. Greenleaf at the funeral was so eminently appropriate in her case that it almost seemed written for the occasion, echoing, as it does, the sentiments so often expressed by her in life:

"Up and away like the dew in the morning,
That soars from the earth to its home in the sun,
So let me steal away, gently and lovingly,
Only remembered by what I have done.

I need not be missed if my life has been bearing
(As its summer and autumn moved silently on)
The bloom, and the fruit, and the seed in its season;
I shall still be remembered by what I have done.

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truths I have spoken, the things I have done."

Wm. H. Rudd.

South Scituate, Mass., Jan. 12th, 1881.

William Denton's Answer to William Emmette Coleman.

Mr. Coleman has, I think, mistaken Mrs. Kimball's meaning with regard to her statements about marriage on Sideros, as I think she at first mistook what she saw. Psychometry does not confer the ability to understand the meaning of what is seen by the psychometer. What is seen may be perfectly right, but the psychometer's explanation of it may be all wrong. Mr. Coleman will find, if he re-reads the article that he criticises, I state in the introduction to it that I think the whole of it refers to the spirit-land of Sideros, though the psychometer did not think so in the early part of the examination. It is true Mrs. K. states that "they consorted with spirits that had material bodies," and she also says, "Women have spirit companions and men spirit wives." But she also says that the place where she saw this was "a belt extending across the planet." She also says that portion of Sideros was "a part that did not die or disintegrate," and she subsequently represents spirits coming there from various portions of the disintegrating planet.

My opinion is that she saw spirits who could readily materialize and found in some cases materialized spirits with unmaterialized companions, for she subsequently says the people could become visible and invisible at pleasure, and thus she obtained the idea which she advanced, but which I never regarded as correct.

Mr. Coleman thinks Mrs. Kimball is quite unreliable as a psychometer, because she was mistaken in her reading of a so-called picture of the Virgin Mary. But, if a single mistake is to be an evidence of unreliability, where are the psychometers, clairvoyants, mediums or even critics that are reliable? In fact the infallibles are yet to be born. I know much more, however, about the reliability of Mrs. Kimball than Mr. Coleman can possibly know. I have tested her on several occasions, in reference to persons, when she was blindfolded, and in reference to things, when she could have had no knowledge of their history, and found her remarkably accurate. Her statements about matters of which we have no knowledge, must be judged by their harmony or disagreement with the independent statements of other psychometers. In reference to most of Mrs. K's statements regarding Sideros, I have the best of evidence of their truth, and I have therefore considerable confidence in those which I have not yet verified.

If all men and women are to be condemned who have been enthusiastic advocates of Mrs. Woodhull and severe denouncers of me, I am quite sure some excellent people would be very harshly and unjustly dealt with. I can conceive that such persons might be most excellent and trustworthy psychometers, nor can I see that their notions about Mrs. Woodhull or myself need necessarily interfere with their ability to see clearly and describe correctly.

Mrs. Kimball's interest in sexual matters would naturally lead her to investigate the sexual relations of the Sidereans, but I see nothing in her statements regarding them that would lead me to think that such ideas as Mr. Coleman attributes to her, has influenced her descriptions in any way.

Mrs. Maud E. Lord—Her Friends Give Her an Enthusiastic Reception on Her Return from St. Louis.

During her absence in St. Louis, the friends of Mrs. Maud E. Lord arranged to give her a reception on her return to Chicago, which took place last Saturday evening, at Martin's Hall, corner of Wood and Walnut streets. Mrs. Lord was taken from the train, which arrived at 8 P. M., to the hall, being allowed only a few minutes to stop at her house. The reception was as complete a surprise to her as could have been wished, and in point of numbers and enthusiasm was sufficient to gratify her most ardent admirers. She had been gone only a week, but a week of her absence seemed a long time to her numerous friends who crowd around her every day to hear words of comfort and encouragement from the Spirit-world. The number of her friends is only limited by the number of those who know her, and during her long career in Chicago and the West, she has impressed a multitude so favorably that they will never mention her name, but they will couple it with a benediction. She impresses all with her honesty and sincerity.

At the hall the order was somewhat inverted, for the impatience and enthusiasm of her friends could not wait her formal presentation, but greeted her immediately on her arrival, assuring her even more forcibly by their manner, of the heartiness of her welcome, than could be attested by the floral offering which was prepared for her. The floral tribute consisted of a crown and cross of flowers; the cross, an emblem of what she has borne for the sake of the cause, and the crown an emblem of her reward. The words, "Welcome Maud," were woven in the cross. The presentation was made by Mr. Williams in a few appropriate and eloquent remarks, which we are sorry we have not for publication; to which Mrs. Lord, almost overcome with emotion, responded briefly. She said it was the happiest moment of her life. That above all other things—honor, wealth, position—the dearest object of her life had been to be loved, and that this was the happiest occasion she had ever known, because it attested the existence of that love which she so much craved. She thanked them from the bottom of her heart for this manifestation of their esteem, and promised ever to hold it among the dearest memories of her life.

After Mrs. Lord's response Mrs. Cora L. V. Richmond spoke under control, and recited an impromptu poem appropriate to the occasion, which was followed by brief words of welcome from Mrs. DeWolf likewise under control, the editor of the Religio-Philosophical Journal, and Mr. Cummings late associate editor of the Terre Haute *Daily Gazette*, whose remarks we present in full:

Ladies and Gentlemen: I wish I could find words to speak all that is in my heart, but I cannot. I am glad to see the large number who have come here to-night, for it attests the heartiness with which the suggestion to honor our medium on this occasion has been responded to. I do not believe there is a single person here but came purely for the purpose of expressing his high estimation of her; and I think I am right in divining that in most cases this estimation amounts to gratitude—love. Well may it be so. Many of us have felt the thraldom of a bondage whose chains were fastened about us while we were yet in our cradles. Should we not feel gratitude and love for her who has freed us from that bondage? For my own part, I can never sufficiently attest my gratitude to her, I who have never shed a tear above a coffin; how much less then, you who have kissed the cold lips of loved ones and stood beside the grave into which it seemed that all the light and love of your life were being buried.

I sometimes think I enjoy other people's religion more than my own. Perhaps it is because there is more of it. At least the deepest concern I have ever felt has been when I have seen our medium feeding the hungry soul of some poor woman who had been starving upon the husks thrown to her from pulpits, but whose warm nature even her cold religion could not chill. She has perhaps lost her last proud boy. She comes with a feeling of disloyalty to her religion. Her creed tells her to stay away, but her love prompts her to come, and she obeys the latter. She does well for God endowed her with love, and man gave her the creed. O, I have felt glad and shed tears of joy when I have seen our medium bring light and hope to the heart of such a one.

While our fathers and mothers, and brothers and sisters, and sweethearts, and wives and children, are about us to fill our hearts with their love, we can get along with very little religion of almost any kind or quality; but when we are left, the last of all who loved, to finish life's journey alone, we want something more substantial than injunctions to resignation. These cannot fill the vacuity in our hearts. Where then shall we turn for consolation? To the old religions that bid us forget our loves? to the book that says "Except ye hate your father and mother?" I shall never cease to admire the sublime gallantry, and I think you will all pardon the profane vigor, of a young man whom I knew. He had lost his sweetheart. Neither he nor she was a believer in any church. She died without a prayer as she had lived without offense. In the security of innocence, despite the solicitation of friends that she repent and believe in order to escape damnation, she died as calmly and peacefully as a child that falls asleep. He was inconsolable in his grief, and with a refinement of cruelty peculiar (thank God) to those who have been sanctified, they sought to make use of his calamity to bring him to his Savior, admonishing him that except he repent and believe he would meet a like untimely fate. Said he, "O, how can you be so cruel! You propose to save me without saving my sweetheart, and I say damn such salvation! If Jehovah is the enemy of my sweetheart the more need she have of a protector. I want no salvation that cannot save a whole family." We cannot go to such creeds for consolation; creeds that console by crushing out the finer sentiments. But in Spiritualism we have something that comes home to every heart, something that can save the whole family. All of us who have felt the "pain, the agony of doubt," appreciate the value of absolute knowledge. The fact of a future life has been the sticking point of all other religions. The grave has been a realm of such absolute darkness that even the light of heaven could not penetrate it. But our mediums have come, in fulfilment of their divine mission, torch in hand, and have illumined this dark receptacle, and of all those lights I am proud and happy to say there is none brighter than that which our medium holds aloft to light mankind to a higher and holier life.

I have witnessed many kinds of mediumship; those which some are pleased to call the higher phases, principally, perhaps, because they occupied those alleged higher grades; but I have suspected that this illusion (for it certainly is such), was the outgrowth of personal vanity, which has the effect to produce a sort of abberration of the mental vision whereby everything not of self appears to be on a lower plane. As the very basis of our religion is the substitution of absolute proof for faith, I am at a loss to know wherein is the superiority of that phase of mediumship that eliminates this absolute proof and reinstates faith. How shall I know that a Solomon or Plato speaks to me when I have for evidence only the word of the medium, and—well, seemingly the posthumous infliction of what his better judgment discarded from his works when he lived. But when my brother, my father, mother, sister or friend comes and takes me by the hand and speaks words of fond solicitation to me, then do I know that I have found the highest phase of mediumship; one which leads me to the very portals of heaven, pushes the gates ajar and bids me speak with my friends. This is the kind of mediumship that shall proselytize the world, for it proves the fact of a future life; the method of that life it must be left to each individual to divine, as the method of this life must be left to him to live, and the acceptance upon faith of any dogma in relation thereto is the starting point of a retrograde journey of which twenty centuries may not see the end.

Our medium asks you for no faith. Come to her and she will give you absolute knowledge which you may lay to your aching hearts and bid them be at ease.

The meeting was then adjourned and after an inspection of the floral tribute and an hour or more spent in a social way, the audience dispersed. Mention should be made of a small oil painting presented by Mr. Wilkinson, the artist, entitled, "We shall know each other better when the mists have cleared away."

DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journal in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

Rev. Chas. Andrus, Inspirational speaker, Flushing, Mich.
Mrs. C. Fannie Allyn, Inspirational, Stoneham, Mass.
Wm. Alcott, Inspirational, Buckland, Franklin Co., Mass.
Mrs. M. C. Allbe, Inspirational, Derby Line, Vt.
J. M. Allen, Inspirational, Ancora, N. J.
J. W. Anderson, [illegible], Kan.
H. Augir, [illegible] City, Wash. T.
Bishop A. Beals, Jamestown, N. Y.
Mrs. Jennie Butler-Brown, Normal, Box 44 Stony Creek, Conn.
J. P. Brown, M. D., Philosophical, Whitesboro, Texas.
Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.
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L C Draper

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Manifestations from David Strauss. Translated from "Licht mehr Licht."

BY DR. G. BLOEDE.

To the Editor of the Religio-Philosophical Journal:

The communications given below, which I translate from the German weekly, *Licht mehr Licht*, of Nov. 21st, will, I hope, prove of interest to American readers, as well on account of the spirit to whom they are ascribed, as on that of the medium who claims to have been their instrument. The spirit is said to have been David Strauss, the well known German critic of the Life of Jesus and the writings of the New Testament, who, as is equally well known, died as a perfect skeptic in regard to the immortality of the soul. The medium who alleges to have received these communications, is the Austrian Baroness Adelma de Vay, whose name is familiar in Spiritualist literature, and who as a non professional medium of the highest gifts, and as a lady of unimpeachable standing in society, enjoys a wide reputation and well deserved personal confidence. She reports the following as coming from David Strauss:

"My views of the miracles of Jesus have not changed. I have not found Jesus in the so-called 'beyond,' and have, therefore, been unable to talk with him on the matter.

"I am, since the dissolution of my body, astonished at the life in me, and strive to explain it to myself on natural laws.

"This unsolved problem occupies me very much. It is queer that I have no great power over the brain of this so-called medium, Adelma. Our ideas diverge too much. I find in her nothing but spirit belief; this disturbs my influence.

"I still hold spiritism to be a jesuitical humbug. I am neither above nor below, I live and am. I strive to solve to me my own enigma. That I still am, after having died physically, is the first miracle I experience.

"I know nothing of the much praised beatitude. I am to myself much less clear than before; I miss the organic brain. I begin to comprehend that I made the blunder to work myself into theories which I must now recognize as not being so. I am looking here in vain for Kant, Hegel and Goethe; they are after all either withered into nothing in the course of time or they are in other worlds.

"I think that real death comes but slowly, perhaps after 100 years. The soul vegetates on so miserably for a while, until all life is dissolved, and it causes me pangs, that I am no more so spirited and vigorous as I used to be.

"Instead of reviving as the Spiritualists say, I am dying off without having positive organs. I sense ears, mouth, nose and taste. I feel the need of sleep.

"I will decipher myself. I like to write through this instrument, although it does not suit me completely, for men are as different as the leaves of the trees, which are all unlike."

At another time David Strauss is present and says: "I was once before with this medium; it is the only way to give me clearness. This doubt is terrible! I am, but still deny myself."

Buddha writes to David: "David, bow to the fact that thou art! Thou hast denied God and thine own future existence; thou hast called Christ the Messiah, an impostor and juggler; thy writings have cast thousands of men into ruin; they work destruction like an avalanche to this very day. Thou art wickeder than all the murderers on earth, for thou hast murdered a thousand fold morally and spiritually! Thy writings have not brought enlightenment, but death and destruction! In the young hearts of students, they have singed faith, moral consciousness, every atom of religion; they all now walk on the path thou hast shown them, without light, without belief! If thou should look at the constant damage thy writings are spreading, thou oughtest thyself pray for thine annihilation! But thou canst not be annihilated; thou must live on in the fullest consciousness of thine I, and thine actions. An eternity of penitence alone can bring atonement."

David Strauss writes violently: "O great spirit, hold on! Do not crush me altogether, or, yes, yes, annihilate me!"

Buddha: "Hear now thy judgment. All those whom thou hast misled, and whose names are legion, shall come into thy realm of darkness, and ask thee, how is it now about immortality? Judas has betrayed Jesus, and the Jews had him crucified, but thou hast called him the Son of God, the highest and purest, an impostor and a juggler! Where are the proofs of the lies thou hast sent into the world? Thou wantest to prove a strong reason—what art thou now? Thou hast rejoiced in demoniac pride. What art thou now? Thy mean invectives against Jesus make the highest spirits indignant; thy words give offense to the hosts of heaven, and yet thou canst not take one atom from the force and power of God!"

Strauss: "Hold on! it is too much! This very moment thou hast shaken me, but soon the old stubbornness returns. The misery which surrounds me is great! You will make it appear in all writings; you will post it on all street corners, that I, D. Strauss, am living; that there is a terrible immortality. Proudhon, Benno, have been my models. I wanted to surpass them yet! Soon after my last writing, came death! At first I would not believe that this was death. I thought I was in a process of gradual dissolution; that death had several stages and went on by degrees; the death of the physical organs, then the death of the nerve spirit, then the dissolution of the psychic. But I wait for it in vain!

"I must now believe that this terrible self-consciousness lives on. I commenced making studies on the atoms, to study the composition of my nerve spirit; but I do not advance. I am living in a horrible waste! Nothing but ice, no man, no soul, no plant, no animal! I am dying eternally! Everything is rigid around me—everything barren! I alone am alive. My voice is lost at the ice walls. I live with a thousand thoughts, with the tormenting consciousness that there is a continuous life, a responsibility. Then the medium called me up. I could not get out of the prison. But two grey densely veiled figures seized me and brought me here. If there is no God, why am I left in such a terrible existence?

"The chemical atomistic composition of my body combines itself only in the ice region; here my body crumbles down. It is abominable! Yes, I feel my existence, but through a thousand torments; is that God's love?"

Buddha: "David, thou alone bearest the fault of thy present sufferings; thou art the author of this condition; it can not be otherwise. Thou art in the realm thou createst to thyself, in the lightless rigid nothing. Thy thoughts always congealed all life. These, thy thoughts, have poisoned thy nerve-spirit. Bear now the fluidic reactions of thy destuctive thoughts; thou art in thine own element!"

Strauss: "Enough, enough! carry me back into my icy waste! Let me congeal there into nothing."

Buddha: "He still hopes for a final death."

On the 12th of April, Adelma speaks in ecstatic sleep:

"Two spirits carry in a mummy from which streams an icy coldness. [The medium shivers.] It is David Strauss. By his features you would not recognize him; there is nothing left of the nobly formed head, which turned the heads of half the youth of Germany. It is quite small, indeed almost dwindled to nothing; from the eyes alone fire is sparkling. When the two spirits brought him in he seemed to be unconscious; now he slowly comes to. Awake, David, awake! This aspect alone causes me a painful feeling; something between commiseration and abhorrence! O God, have mercy on this spirit! Now he looks round and says: 'O, I am with the medium? How did I come hither?' 'These two good spirits have carried you here. Do you see them? Do you see me?'"

David: "I see no spirits. I feel only some force about me. I have the sensation of being electrified. I see the medium and a gentleman who writes. It is almost unpleasant to me to be again torn from my icy waste, as it revives me singularly, and I want to become nothing."

Adelma: "As to that, you may wait a long while, dear friend; you will never become nothing. You remain an individual, sentient being; your person will never perish. You would now like to become nothing in order to get rid of the remembrance of your writing? But this cannot be. The sting lives on until your pride be broken before God! The aspect of the spirit is frightful! The sweat of agony covers him. He wants to flee, but cannot get away; he would like to be deaf, but must hear. Look, such is the fate of the strong minds, that do not believe in God. David, recall your mother. You loved her! Recall the time when you were a boy and prayed as a pious child. You have become a murderer, but, nevertheless, pray." As I tell him this, he mourns and groans, and says: "I cannot cry to him? Never. My mother, if she really lived in the spirit-land, would be here? No, your mother cannot get to you! You are separated by infinite abysses; she is with Jesus! Your peri-spirit does not endure this atmosphere. He is again carried off veiled."

April 22nd, David Strauss is carried in by two spirits. "David, awake! Do you remember my last words?"

David: "Yes; your last words were about Jesus, at whom I have laughed and scorned."

"Do you see your wrong? Do you see that you have slandered the highest spirit?"

He takes on a denser form and writhes—he would have to pray—now again he rejects the thought, and falls back into rigidity.

David: "I see all the men who were led astray through me; their number is millions! Many have died, and come to me into my icy waste; they are looking for the nothing—the dissolution. I bear the guilt of so many suicides! O earth, roll upon me, crush me, annihilate me!"

Adelma: "David, you cannot be destroyed. You do not find salvation unless you acknowledge God in humanity!"

He now says: "A devil rules, who tortures me!"

Adelma: "No, it is your conscience which gives no rest to you."

David: "The crowd of those who come to me, is increasing from day to day. Every new edition of my writings causes me thousand fold pain. Let Christ aside, of whom I was to know nothing. I know that I am living, that I am in the midst of an atomic transformation, which, however, must at last find its end! But when? When? I have made in my ice plains some studies on atoms, and have come across a law of cohesion. Death is a false conception. It is a change of atoms; this is to me yet far from a proof of an eternal existence. If there was such an existence and a heaven, would I not have met with Kant, Hegel, Schelling, Goethe, Proudhon? I have not yet met one of the ancients like Plato."

Adelma: "But you said that so many of your scholars come to you?"

David: "Very well, those are so-called newly departed ones; minds in the change of atoms; they will, like those I have mentioned before, in the course of time, be dissolved through the change of atoms."

Adelma wants to magnetize Strauss, in order to give him light, when he warding her off cries, "I will not allow myself to be magnetized." The medium prays. Strauss is carried away.

REMARKS OF THE TRANSLATOR.

I cannot let these manifestations, which may certainly be called powerful, go to a wider circle of readers without adding my own opinion about them with all the sincerity due to the great cause of Spiritualism. I cherish a high esteem, amounting to admiration, for the uncommon spiritual gifts of the Baroness de Vay, the unimpeachable purity of her motives in using them, and the perfect sincerity and great courage she has always shown in giving her convictions and experiences to the world; but it is just this high position which she occupies in my eyes and those of a large circle of Spiritualists, which causes me to put communications of hers like the one given above, to a severer critical test, and to point out its shortcomings. I have no doubt of the genuineness of Adelma's communications, as to the fact of their being real manifestations of spirit-power received through her mediumship, but at the same time I cannot help entertaining well founded doubts concerning the identity of her alleged controls. In regard to this most important point, there is not the least corollary security for the objective truth of the manifestations, for their being more than the subjective effusions of an ecstatic sensitive. They stand in one line with the similar emanations from the so-called high authorities of inspired trance speakers, or the Mosesses, St. Peters, Shakespeares, Miltons and Swedenborgs of celebrated writing-mediums. In the case before us we have to extend our doubts even from the identity of the alleged controls to the soundness of the doctrines their communications are intended to convey.

David Friedrich Strauss, with whose works the medium may not be sufficiently familiar, appears in these manifestations in a condition totally at variance with his character and unworthy of the man he was in life, as well as inconsistent with the views of progressive Spiritualism. Strauss was not a modern, sensational fancy writer or traveling lecturer, seeking a cheap fame through the ephemeral press or the public platform; he was one of the deepest and most severe thinkers and accomplished scholars of Germany; his critique of the documents of the new dispensation and of the historical facts of the Life of Jesus, was not the inspirations of an easy wit as Robert Ingersoll's, but the fruits of the most laborious studies of a whole life of extensive scholarship, immense reading and critical acuteness, combined with the strongest love of truth, and the ardent desire to give to the world what he had found as such. To see such a mind as this, even if it should have gone in the wrong direction in such a pitiable condition as Adelma represents it to be in after its separation from the body, is utterly inconsistent with the views of progressive Spiritualism.

If David Strauss by the individual organization of his mind, which Nature gave to him, and by the reasoning which was logical and consistent to him, should have been led to the denial of truths, which we know to be such, this could from the standpoint of our higher knowledge, not be viewed in the light of moral wrong, or conscious sin requiring and justifying in the next life such a wretched and miserable condition as Strauss appears in, in the vision of Adelma. I do not hesitate to declare such a "compensation" to be utterly at variance with the doctrines of true and undogmatical Spiritualism! We may grant that even the honest and sincere scientific atheist and denier of the perpetual life of a spiritual principle, should, when he actually enters the new sphere of existence, and becomes aware of the great error of his earthly stage and the working of his physical brain, at first get into a muddled condition of consciousness, and find himself dazzled and confused by the new light dawning upon him. We should not wonder either, if such a skeptical mind, which, during a whole life applied its uncommon powers in a direction opposite to that of truth, should at first try by all means to remain persistent in its errors, and should find it hard work to extricate itself from the labyrinth of its syllogisms. All this would seem natural and in accordance with the teachings of Spiritualism. But to represent a spirit like that of David Strauss as loaded down with the responsibility of a thousand "sins" and crimes, to show him up in the shape of a miserable, crouching penitent, like the subjects of the Church discipline of past ages, and writhing under tortures like the victims of the Holy Inquisition—this, if there be any real spirit-power in the matter, we must simply declare to be the manifestations of a low and bigoted set of spirits, themselves "prisoners," yet of narrow dogmatical preconceptions and fanatical prejudices, which enslaved their reason while in the body; and it is also evident why they availed themselves of a medium, who is not foreign to fantastical notions, and in whose mental organization an overactive imagination is a prominent feature.

We doubt whether communications of this kind can contribute anything to the advancement of our spiritual philosophy, or to improving its credit with the general public. I for one feel bound to protest against the exhibition of such superficial and ignorant "spirit-power," as Mrs. Adelma's Buddha, who would be considerably puzzled, if he should be called upon to prove from Strauss's writings, that he ever called Jesus an impostor and juggler!

David Friedrich Strauss was not a wanton slanderer and blasphemer, but a scientific mind of the highest order, and the task he took upon himself, was to prove that the "historical" Christ, as appearing in the so-called authentic reports about him, was a person of rather doubtful reality, an ideal type, a myth, the product of truth and fiction, and that the books claimed as the organon of Church-Christianity, were the work of distant epochs and different authors writing from different motives, as proven by the innumerable inaccuracies inconsistencies, discrepancies and contradictions contained therein. His last work, "The Old and the New Creed," in which he sustains the ultimate results of the materialist science, cannot be judged without reference to the age in which it was written and published, the age which produced such minds as Mill, Spencer, Huxley, Tyndall, Fuerbach, Vogt, Buchner, Haeckel and others. To make "higher spirits" proclaim that such minds, who, whatever may have been the error of their intellect, acted upon the postulates of their organization, were in the next life subjected to the tortures of "icy-wastes" and the "dwindling of their brains into nothing," is either an aspersion on the sublime truths of the spiritual philosophy, or—simply ridiculous!

"Organization"—Spiritual Education.

To the Editor of the Religio-Philosophical Journal:

I said my word on this subject in the early part of the valuable discussion which has followed your editorial. Briefly I will add a little. I like A. J. King's article, and H. H. Brown and Samuel Watson have excellent articles in your last issue. I am of the same mind as at first—your plan for mental culture and amusements, with Spiritualism and natural religion emphasized, and made the central inspiration and idea of the society, and a large freedom of orderly discussion of varying opinions.

Whether persons can act together depends largely on their personality. There are both Spiritualists and Materialists who are crotchety and angular, troublesome to work with; others who can act together with mutual benefit and enjoyment; yet the spiritual ideas tend to largeness and harmony and a unitive purpose, must be the soul of a society, not two ideas, or theories, unlike and contradictory. Spiritualism points to light and life eternal; Materialism points to dust and darkness. As the light spreads, the darkness recedes; as darkness grows, light fades—that is all.

The great need of the world is spiritual light; let us devote ourselves to its growth, and so gain unity, harmony and inspiration. Let no fair and earnest word of dissent or inquiry be checked, but let our aim be single, and the best persons of varying opinions will be attracted by our breadth and freedom. The first need is a more earnest devotedness, a deeper wish that the world shall share the light and growth of, which we have some glimpse.

In Michigan, the Second Adventists are not large in numbers or rich in purse, but they are earnestly devoted to their views, sacred to them. They raise yearly at least ten thousand dollars to keep up a college, a great printing press and stated preaching.

For the Spiritualists to raise $200,000 would be less in proportion to their ability. Suppose they give $20,000 yearly to keep able speakers and mediums employed, to spread journals and tracts—what a work this would accomplish! Give us the earnestness for growth and spiritual culture, without dogmatism, which our advent friends feel for their religious views, and all else, of organization, etc., will come.

It may be said that the truth gains and grows, even with imperfect methods; fortunately this is true, but it is equally true that our mistakes hurt us more than all our opponents can do, and that we greatly need the best methods and the best care and judgment. Newton, Brittan and Tuttle, are good men for an advisory committee. I will say no more, save to ask your readers to go back and carefully look over the articles of Watson, King, Brown, and others.

Your JOURNAL gains in life and grace. Let the people feel in their pockets, for subscription money!

G. B. STEBBINS.

Detroit, Mich., Jan. 24th, 1881.

Mrs. Hester M. Poole, Editor "Woman and the Household."

BY LITA BARNEY SAYLES.

There is one department in the RELIGIO-PHILOSOPHICAL JOURNAL that deserves far more attention than it has ever received publicly at the hands of its readers, and that is "Woman and the Household." It is a necessary department in a social and family paper, such as the JOURNAL desires to be considered in addition to its scientific, religious and philosophical teachings, and the little lady who fills the place of editor is a useful adjunct to its editorial corps. Those who personally enjoy an acquaintance with Mrs. Poole, need not be reminded of the parity of description between Elizabeth Akers Allen's Woman (copied into the issue for January 1st), and the dear little editress herself, and this in more points than one. She is a truly lovely woman, doing whatever her hands find to do, whether work of the physical, or that of the spirit. She is thoroughly spiritual, refined and lady-like, with the good strong common sense that makes any of its possessors take up and carry many a burden that is foreign to our desires or our deserts because it seems necessary in life's economy that they are borne, and none else stands ready to bear them—an uncomplaining, patient, sympathizing woman, ready to share your griefs, if she can find them out, and her strongly sympathetic nature makes her so sensitive magnetically, that you cannot remain in her presence, without her coming, unconsciously to herself, *en rapport* with your spirit.

With her high spiritual development and intellectual attainments, she can but be the possessor of the most refined and esthetical tastes. She loves the beautiful and the true, and all that is purifying and elevating to the soul, whether found in art or external nature, or more to her delight, in the spirit of the human growing toward the divine. Her natural acuteness of psychometrization makes her discretion never failing, and her integrity and justice of nature, makes it impossible that she should judge you selfishly. I wish the readers of the JOURNAL knew their treasure better, and to assist in bringing about this consummation I have had the audacity to say some things about her, just as I should, as truly, say them were she really translated to the angel-world where she will be sometime, made so welcome. Why should we not tell humanity what treasures are in their midst, if we happen to be better informed concerning these than the rest of the world are? Why wait till death closes the eyes to mortal expression, and shuts the lips that would so gladly kiss ours in response to the truths we utter concerning them?

And especially should we do this, I think, when those we speak of are thinking and planning and working publicly for the world. We are not then taking them from the seclusion of our hearts and parading them, but only attracting the recipients of their bounty to the understanding of the source thereof.

Week after week this dear woman spreads out before us the wisdom of her own cultured thought and the beauties, in miniature, that she gathers from observation and reading. And we may always turn from the necessarily controversial condition of the rest of the paper, and enjoy a season of quiet in reviewing her always pleasing column. You can feel the cool touch of her magnetic fingers in every word you read; you are quieted and uplifted and spiritualized always by the beautiful spirit of peace and good will that characterizes her articles and selections. I know that many turn to "Woman and the Household" as soon as they take up the JOURNAL, and I want her to know that at least one woman loves her, and blesses her and hopes we may still continue, as in the past, to greet her and her work in the JOURNAL!

Dayville (Killingly) Ct.

Wendall Phillips says: "No reform, moral or intellectual, ever came from the upper classes of society. Each and all came up from the protest of martyr and victim."

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

[Copyright Secured.]

The study of Sideros sheds much light also on the origin of species and of man. On Sideros we find the leading forms, animal and vegetable, in which life is embodied on the earth, and so closely did it resemble the earth that not more than three or four out of more than 80 persons, who have visited Sideros, recognized, at first, that they were on a different world from ours. Mosses and lichens carpeted the rocks, grasses made verdant the well-watered valleys, and trees resembling our pines grew on the mountain sides. Polyps swarmed in the waters and secreted petroleum, as they did on our own planet during the Silurian and Devonian times; star-fish, after a storm, lay on the shore; fucoids grew on the black rocks, sea-snails fed upon them and bivalves clung to them; fishes balanced themselves in the less saline waters of Sideros as they do in the more saline waters of earth, and frogs abounded in the swamps; birds sang in the boughs and sailed on the waters; goats skipped over the rocks; dogs accompanied men when they hunted deer in the woods, and monkeys were there the immediate precursors of humanity. None of these could have had, it is evident, any genetic connection with the corresponding animals of our own planet, and we must look for some other potent cause for the similarity that existed between them. Salt on Mars would doubtless crystallize in cubes, as it does here, if the solution in which it was held was sufficiently pure. It would do this in consequence of the tendency that inheres in saline matter to assume that form. All other crystallizable minerals would doubtless assume their distinguishing shapes on all other worlds of space in which conditions were favorable for their production. Why may not animals and plants assume determinate shapes by virtue of inherent tendency? I think the facts revealed by the examinations of Sideros demonstrate that this is the case. Tendency is necessary to the formation of the clay-stone and the crystal; by its aid every organic being is carried along the line of its special development to its ultimate form. The egg of an amphibian is identical in appearance with the egg of the man; it is by virtue of tendency more than all else that the one forms a flat headed frog and the other the towering-brained, intelligent man. Why may there not be tendency in a planet as well as an egg?

If we seek for the cause of this tendency I think there are perfect spiritual types in nature that are universal, and toward which matter in all worlds is moving, as rapidly and as perfectly as conditions will permit. It is very rare to find a perfect crystal, for the conditions would not permit the particles composing them to move in perfect obedience to tendency; and thus it is impossible to find a perfect dog, horse, bos or man, for it is still more difficult to obtain the conditions necessary to their perfect development.

No blind variation, even though aided by natural selection, ever caused life to advance to man on two distinct planets. The tendency in planets to produce man must be exceedingly strong to produce him on Sideros, so disadvantageously situated as it was in many respects. Despite the men, who fancy that the sun shines for frogs as much as philosophers, worlds are evidently trees for bearing men, as oaks are for bearing acorns, but vast ages are necessary for the fruit to become ripe.

The discoveries made regarding Sideros shed much light upon the origin of evil. On that world men were thieves, slaveholders, drunkards, murderers, and we may be sure they were liars and adulterers; and all this by virtue of their undeveloped condition. As worlds pass through fiery seas, volcanoes and earthquakes to peace and stability, as they advance from barrenness to verdure, from crawling reptiles to lordly men, so man advances from lying and lust, from ignorance, brutality, theft and war to intelligence, culture, benevolence, peace and universal love. The top-brain and front-brain expand, the back brain diminishes and crime eventually becomes an impossibility.

We may judge, from the human development on Sideros, that when human beings attain to their highest condition on this planet, communism will be universal. Sideros was too unfavorably situated and perhaps ripened too rapidly to allow us to see a world in its highest condition. Yet even there pauperism and selfish antagonism died out, and universal plenty and universal love took their place. We get a view on Sideros of what will be done here when men become wise and good. The poet does not exaggerate when he sings—

"What might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite, in love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour, from shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and crime might die together,
And fruit and corn to each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect in self-respect
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother,
More than the tongue e'er said or sung
If men were wise and loved each other."

Instead of a thousand steamy kitchens, with a thousand red-faced women, spending six hours out of the twenty-four cooking in them, a thousand homes will be gathered into one establishment—a palace for humanity. Ten persons with proper appliances will be able to cook for a thousand families more easily and much more cheaply than the thousand now do, and advantages such as Kings cannot buy will be enjoyed by all.

Politics, as we are acquainted with them, shall be unknown, long before that time comes. Our American boasted method of representation is little more than a mere sham. A very few men on each side, at a caucus decide which of two men I shall vote for as my representative, and in general they are men of whom I know nothing, and, in all probability, if I knew them better I should esteem them less. The men who obtain office are hardly ever the people's choice, but the choice of a few scheming politicians, who make tools of the people, to enable them to carry out their plans. When every community contains within itself all that is needed for the member's comfort and happiness, each will be a commonwealth, having laws made by all for the benefit of all. Every community will be a museum, library, school, church and college, as well as work-shop and home; and every human being will be trained to the most complete development of which he is capable on this planet.

[TO BE CONTINUED.]

BELIEVE AND TRUST.

BY S. C. HALL.

A childless widow, seemingly forsaken,
Gave words to wrath—rebellious, fierce, and wild;
Wrath that the gift The Giver gave was taken;
And would not pardon God who took her child.

She had a wakening-vision; saw a band
Of happy children; there she knew her boy;
Each held a lighted lamp in his young hand;
And, as they passed, each sang a hymn of joy.

All but one mournful child; *his* solemn tread,
And face, were gloom; *his* lamp, it had no light;
When, sobbing through her tears, the mother said
"How comes it, dear, your lamp is dark as night?"

"Mother!" he said, "you, mother, make me sad,
Your tears put out my lamp; and stay my voice;
I must be mournful when I would be glad,
And silent when, in soul, I should rejoice."

Up rose the mother from her knees, and smiled;
Her sobs were stilled; of tears remained none;
As, bending low, her head towards her child,
She clasped her hands and said "HIS WILL BE DONE."

Out burst the lamp, with a wide-spreading light!
Out burst from all that group, a joyful hymn!
'Twas a change to perfect day to night,
When heard and echoed by the Seraphim.

July, 1879.

Spiritual Phenomenon in San Francisco—Independent Slate Writing, Clairvoyance, etc.—Organization.

BY WM. EMMETTE COLEMAN.

Genuine spiritual or psychic phenomena should ever be carefully considered and correspondentially prized, indices as they are of the inner realities of man as an organized unity in complexity and of the universe in its multiform manifestations as matter, mind and spirit. In San Francisco may be found mediums through whom, or in whose presence, nearly all the phases of psychical phenomena current in this generation are manifested. In the interest of truth, and as a matter of record, I propose to briefly narrate some recent experiences in this city, in this mystic realm of occult forces, indicative of the action of unseen potencies and functions the nature of which constitutes the "despair of science" and of the average schoolman.

Shortly after the arrival in San Francisco of our gifted brother, Thomas Gales Forster, and his affable and cultured wife, they were called upon by Mrs. Lena Clarke, a well-known medium, resident at 320 Mason st., a lady respected alike for her many social virtues and general worth as for her excellent mediumistic gifts. This was the first time Mrs. Clarke had ever met the Forsters, and during an hour's conversation she saw and described accurately a number of their spirit friends and relatives, giving their names correctly. But what was considered a peculiarly interesting manifestation, and wonderfully demonstrative of the clairvoyant and clairaudient powers of the lady visitant, was the following:

"A lady," said Mrs. C., "walks into the room, giving me the idea of much debility, characteristic of her condition before her departure, and she says she will recline upon the sofa, as was her wont." Mrs. C. then gave the name and exact description of a friend of the Forsters who left the form some ten years since, who invariably rested as above described when visiting Mrs. Forster before her decease. When Mrs. Clarke called upon Mr. and Mrs. Forster, the latter was engaged in writing a letter to a relative in Philadelphia; Mrs. Clarke remarked, during her visit, speaking for the spirit friend: "I know to whom you are writing," and gave the name of the party addressed, the partly written letter then lying upon a table in an adjoining room, into which Mrs. C. did not enter during her visit. The spirit further identified herself by speaking with exactness of peculiar relations, known to Mr. Forster and wife, existing before her death, between herself and the lady to whom Mrs. F. was writing. Other striking evidences of identity were given, "all contributing," says Mr. Forster, "to render our interview with Mrs. Clarke one of the most interesting we have ever had."

Within the past few weeks I have had two informal sittings with Mrs. Clarke, in the course of which the following was given me: The names of my mother, sister, three uncles, two cousins, three friends, the presence of two children with their sex named correctly, a description of the personal appearance of my father, a description of my mother, accompanying her name, with her marked characteristics of appearance, habits and dress; descriptions of four houses and localities in which I resided with my mother, commencing with my birthplace; a minute description of one house in which we resided a long time, including its exterior and interior, furniture, pictures and various appurtenance thereof—all of which was quite correct.

Not long since I visited a medium for independent slate-writing in this city, of whom I had heard very satisfactory accounts from several sources. The lady having requested me not to mention her name in case I prepared for the press any statement of my experience with her, which I informed her I contemplated doing, I will simply call her Mrs. F.

In full light, and under circumstances precluding all trickery—such being impossible situated as we were—I witnessed the following undoubtedly genuine phenomenon:

(1.) The medium holding the slate under the table, without pencil, a name and a few lines of writing were produced upon it—the writing being fainter than when a pencil was used; (2), the medium holding the slate, with pencil, under the table, her hand extending over to my side of the table, and thus being plainly seen by me while she held the slate with it, I grasped her hand around the fingers and thumb—the hand holding the slate, thus being seen and felt simultaneously; under these circumstances, when it was impossible for Mrs. F. to write a letter on the slate, had she been so inclined, writing in answer to my questions was produced; (3), under still more fraud-proof conditions, similar writing was produced; the slate was placed on top of the table, a small piece of pencil was laid on it, and a small handkerchief placed loosely over a portion of the slate, under which the pencil rested. The uncovered end of the slate was held in the hand of Mrs. F., and her hand was grasped by mine. I thus not only saw her whole hand, but held it firmly in mine, while the slate lay before my eyes on the table. Under these circumstances, as under all the others, the sound of the pencil was heard moving over the surface of the slate; and, on lifting the handkerchief, an appropriate communication was found traced thereon. During the séance, lasting over an hour, the writing occurred some twenty-five or thirty times at least, perhaps more, in response to various questions propounded, etc.

The lady's son, aged ten or twelve, came in from play during the séance; and, having remained absent longer than permission had been given him, expected to be corrected therefor, as his conversation indicated. His mother requested him to hold the slate to obtain the writing, and though his mind was on his expected chastisement, of which he kept talking while holding the slate, the writing came for him as for the mother. She informed me that though the writing came for him as for the mother, her two daughters could never obtain any—he being evidently mediumistic, and they not, in that regard at least. The table upon which the phenomenon is produced is a small, narrow marble top one. I lifted the top and otherwise examined it prior to the commencement of the séance. Removing the top revealed the usual empty space found in the frame work of marble top tables. Mechanical contrivances, etc., were out of the question; and none such could in any manner aid in the production of the phenomena seen.

So much for the physical phase of the phenomena; now for the mental—the purport and character of the communications written on the slate. For obvious reasons, in referring to the names written, the reader is not to suppose that the true ones appear in this report. Responding to the query, if any of my relatives were present, two names, which I will call Elizabeth and John, were written. Being uncertain about the name John, I requested that his relationship be indicated. It was then written, "John is uncle." I have an uncle John, but I have not heard from him for twenty-five years; so know not if he is dead or living, the probabilities being, from circumstances of age, etc., that he is dead. Next was written, "Liz is sister." My sister Elizabeth was always called "Liz" by the family. Asking if any other friends were present, "Mary" was written; and in response to the query, "Who are you?" "Mother" was written. My mother's name was Mary. Asking my sister if she approved of my course in relation to her children since her death, the answer came that she was grateful for my conduct towards her three lambs (which number was correct). Enquiring how many children in all she had living, the correct number was indicated with the additional statement that two could take care of themselves—also correct. The thought coming to my mind, that perhaps this is not my sister communicating, but an exhibition of the mystic wonders of psychic force, it was at once written, "Brother, do not doubt, I am sister." A mental question being put to the intelligence manifesting, I received an appropriate answer.

The facts of psychography and clairvoyance, upon which Mr. Epes Sargent predicated his "Scientific Basis of Spiritualism," were here strongly manifested. Both an unseen physical power and an unseen intelligent agent were exhibited—a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of perceiving my thoughts and of indicting a reply to unspoken questions. Some of the information contained in the writing could have been derived from my mind by mental sympathy or mind-reading, as it was present in my consciousness at the time; but some of the points alluded to were not in my thoughts when the writings took place, they being brought to my remembrance by the perusal of the writing. In my experience with Mrs. Clarke, not one of the names given me was in my thoughts when spoken by her, and names that were thought of were not given. The same holds good as regards the descriptions and incidents given by Mrs. Clarke. Ordinary clairvoyance or mind-reading is insufficient to account for all the facts, though a portion might be thus explained.

Before concluding I would also render due tribute to the mediumistic gifts of Mrs. E. C. (Albert) Morton, a lady of cultivated tastes, and richly endowed with sterling personal graces alike of head and heart, commanding the esteem of all for her unostentatious social and domestic virtues as well as for her beneficent medial power, as exemplified in clairvoyant, psychometric, healing, developing, and other phases. Though not specially claiming to be a test medium, striking tests of identity are often given through her—my own experiences with her corresponding, as above, with that of the many consulting her for advice and counsel.

It is needless, at this time, to speak of the many other well-known mediums in San Francisco—Mrs. Foye, Mrs. Breed, Mrs. Scales, Miss Mayo, Mrs. Robinson, etc.,—each of whom is doing her special work in furtherance of the basic truths of spirit communion.

In the lecture field Thomas Gales Forster is favoring us with a series of discourses, eloquent, profound, logical, scientific, practical and humanitarian. As a lecturer he is unexcelled by any in the spiritual ranks, as regards the excellence of the subject-matter contained in his addresses and the fit and choice expression of wisdom-laden truths both in the material and spiritual realms. Verily, he is now, as he has been for nearly thirty years, a power—a mighty instrument for good—in the land, in widening the spread of spiritual and liberal truth.

At another hall, Dr. E. W. Stevens has been giving the San Franciscans some practical discourses, to the evident satisfaction of his auditors. Religious services—consisting of Bible-reading, prayer and conference—under the leadership of Rev. J. N. Parker and Mrs. Emily Reed Johnson, are held every Sunday morning, in Charter Oak Hall, by the Christian Spiritualists. At another hall Sunday afternoon exercises are held, at which Mrs. Lewis, a pleasing trance-speaker, answers questions for large and well pleased audiences.

ORGANIZATION.

Your proposition for the organization of the liberal elements of the country has developed the existence of two classes among Spiritualists; one willing to unite with other classes of progressive minds in the discovery and application of truth, and the other unwilling to enter into any form of organization save an exclusively spiritualistic one. Between these two I unhesitatingly choose the former, though I have no objections, of course, to the organization of Spiritualists as such *per se*. Numerous attempts have been made in the past to organize the Spiritualists, with but feeble results. National Conventions of Spiritualists have been held at various times, but few of which were of any real benefit to the cause; while some of them were decidedly damaging, particularly those in which the Woodhullite element was predominant. Whether any better success can be attained now in the matter of organizing the scattered and conflicting hosts of Spiritualists is to, my mind, exceedingly problematical. Equally doubtful, I think, is the feasibility of organizing the liberalists as a whole, as proposed by Mr. Bundy. As for myself I would like to see all phases of free thought and rationalism definitely organized, each upon its own basis. First, to advance its own conceptions of truth; and secondly, all in union and friendly emulation in the search after and practical embodiment of truth. Such a *desideratum* not being likely in this generation to become an actuality, the next best thing can be done—to secure organization as far as practicable both among Spiritualists and all other rational thinkers and truth seekers, either with each class separately or with all in unison. In some localities a distinctively spiritual organization may be effected; in others, a united liberal association. In some places the plan of Mr. Bundy could be utilized; and in others, that of Mr. A. J. King.

I am strongly opposed to sectarianism and exclusiveness, as much among Spiritualists as with other branches of religious thought. Although an ideal and as yet undeveloped form of Spiritualism may be comprehensive enough to embrace all forms of truth, all science, all religion, all philosophy, still the current Spiritualism of the day is far from comprehending all phases of progressive thought in our midst. Spiritualism ought to include in its purview everything calculated to improve and benefit humanity—all the advanced thought of the age; but as it is, it is lamentably defective in many important branches of research and scholarship. Most Spiritualists seem to think some feeble exhibition of occult force of more importance to mankind than the discovery and utilization of some grand truth in nature calculated to benefit and inspire humanity. I do not desire at all to depreciate in the least the priceless value of a realization of the truths of the spiritual philosophy—in some respects the grandest truths of the age—but the whole of existence in this world is not to be devoted to incessant seeking after "signs and wonders," marvels in the realms of the unseen and the occult. Progress, advancement; the betterment of the world in which we now live; growth in knowledge and wisdom, in purity and love—is what is demanded. Moral and intellectual culture, the expansion of the soul, through the cultivation of the intellect and the wisdom-faculties, this is the task assigned us by mother nature; but in these particulars Spiritualists as a class are, I am sorry to say, laggards in the march. Some exceptions, there are, of course; would there were more of them.

Spiritualism as commonly comprehended, does not by any means include all the instrumentalities advancing rational thought and true progress in the world. Grand and noble work is being done by many other classes of workers — work which the Spiritualists are scarcely doing at all. The Free Religionists and advanced Unitarians are doing good work for humanity in fields of usefulness wherein Spiritualists do but little. They keep themselves abreast of the most advanced thought of the age in the domains of comparative theology, rational biblical sciences, sociology, etc., utilizing the latest discoveries and conclusions of the master minds of the world. This while Spiritualists are patronizing fraudulent materialization shows daily, and monthly, and yearly, and receiving as the latest and highest truths in science, religion and philosophy the nonsensical utterances of entranced ignoramuses whose lack of knowledge concerning the truths of history, science and philosophy is only equaled by their wearisome verbosity and their boundless plenitude of meaningless rhapsody.

Materialism, too, though in some respects the antithesis of Spiritualism, is doing valiant service for humanity in various directions. Col. Ingersoll is a mighty agent in liberalizing the minds of the thralls of superstition filling the land, while Mr. Underwood and others are working nobly for the redemption of the race from error and vice. In England, the atheists and materialists, headed by Bradlaugh, have been for years vigorously working for reforms in Church and State. They have secured the repeal or amendment of many unjust and oppressive enactments disgracing the statute-books of that country and they are still laboring to secure other much-needed legal reforms. Moreover they constitute the head and front of the republican party of England, the party working to establish a republic in place of the present monarchy. Note the large amount of practical humanitarian work being done by Felix Adler and his congregation in New York, and Mr. Adler is nominally an atheist and materialist. In contrast to this, we ask what have the Spiritualists of England (which body includes, we know, a considerable percentage of Christian and aristocratic elements), done in favor of practical reform, or to advance the establishment of a republic? Some of the more radical English Spiritualists are republicans and in sympathy with needed reforms, but a large number are doubtless monarchists and have little practical sympathy with the reforms secured and endeavoring to be secured by the secularists. Again: what have the New York Spiritualists done in the way of practical humanitarian effort at all comparable to the good work done by Mr. Adler's congregation? An atheist or materialist, deny he never so vigorously the existence of Deity or spirit, who labors to make the world better, to advance scientific and philosophic truth, to relieve the suffering and wants of afflicted humanity, to secure the repeal or modification of unjust or oppressive laws (no reference to "Comstock" laws, the total repeal of which is not desirable), is far more acceptable in the eyes of the Spirit-world and of all sensible men and women on earth, than the Spiritualist who devotes his time to running after fraudulent materializations incessantly, spending his days and nights in attendance on séances where pretended mediums and their confederates personate his daughters, sit on his lap, kiss and caress him, night after night and year after year, spending his money in filling the pockets of cheats and swindlers instead of using it to make the world wiser, better and happier—at the same time doing all he can, by violent invective against the lovers of truth and honesty (calling them Jesuits, persecutors, etc.), to dethrone justice, virtue and purity of life and conduct, and advance the success of knavery, fraud, credulous superstition and "general cussedness." One noble atheist like Felix Adler is worth a thousand such Spiritualists, so far as the advancement of humanity's best interests on earth is concerned; in fact, the great damage done the world by the latter so far outweighs the good arising from his acceptance of certain phases of spiritual truth, that the world could much better spare the Spiritualist than the Materialist. Deed, not creed, is the touchstone of human worth. Faith in the doctrines of Spiritualism alone, will not save the world; the practice of virtue, the exemplifications of the benign principles of philanthropy, sympathy, charity, brotherly love, guided, in all cases by reason and wisdom, is needed to secure the much demanded betterment of the world; and all, irrespective of their special form of faith or creed, who labor for this worthy end, should receive due recognition and encouragement. Outside of Spiritualism is a mighty army of all phases of faith and non-faith, from Catholicism to Atheism, who are to be classed among the world's benefactors.

Moreover, we have the life-work of great lights in the scientific world, many of whom are liberal in their religious conceptions, a few only being Spiritualists, whose mission in the world is usually regarded as outside the special field of Spiritualism. Spiritualism, in the narrow, contracted sense in which its followers generally regard it, deals almost wholly with the spiritual side of nature, to the exclusion largely of the material, the converse being true of physical science. Each of these grand divisions of research and culture requires a co-operation or blending with the other. Spiritualists sadly need the truths and deductions of science, while science as urgently demands the facts and philosophy of rational Spiritualism. And so with all other forms of cultured aspiration and truth seeking. Materialism, free religion, positivism, radical free thought, as well as Christianity in its varied phases, each has elements of progress and growth in it serviceable to Spiritualism if rationally utilized; so, in like manner, has Spiritualism many elements of progress and truth lacking in all the others. What the world needs is a fraternal communion and intermingling of the varied phases of thought and aspiration—a mutual interchange of ideas, to the benefit of all. The sectarian exclusiveness now so largely dominant, as much in Spiritualists and other Liberals as in the Christian churches, is productive of great ill to humanity; they all need to have their mental horizon extended; to realize that not all the truth is wrapped up in their little sect or clique; that humanity is much wider than the few thousand or million nominal adherents to their party shibboleth; that but a small portion of the truth of the universe is embraced in their articles of faith or statements of belief; and that each and all should endeavor to learn of all the rest, "seeking truth wherever found," in or out of the church, in or out of the Bible, in or out of Spiritualism, in or out of Materialism. Truth is confined to no party, sect, association, or form of belief; and every form of belief has more or less error mingled with its truth. By fraternal comparison of views, facts and principles, the one with the other, each may be able to eliminate some of its errors and incorporate new truths into its bodily constitutions.

In the light of the foregoing facts, it may be readily perceived why I prefer the form of organization proposed by Col. Bundy to that of Mr. King. The latter to me is too narrow and exclusive; the former is broad and comprehensive. The truths of Spiritualism are grand and of weighty importance; but outside the spiritual ranks is a vast ocean of grand and weighty truths, many of which are foreign to the minds of nearly all Spiritualists. Spiritualism in its highest expression, should embrace all truths; and it is to enlarge the mental sphere of Spiritualism, to so widen its comprehensiveness that it may assimilate some of the truths contained in other spheres of thought and usefulness, that I deemed it preferable to form "Philosophical Unions," rather than exclusively spiritual societies—though, of course, I have no objection to offer to the latter, but rather would encourage them in localities where the former are impracticable. Let us have free thought, free speech, and a free platform. "Hear all sides and then decide."

Presidio of San Francisco, Cal.

There is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before man is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body.—*Novalis.*

Our humanity were a poor thing but for the divinity that stirs within us.—*Bacon.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

Sing to me; my heart is lone and weary;
Sing me sweet songs of human love and trust;
Life seems a desert, desolate and dreary,
Ending with "dust to dust."
Press the white keys with touches light and tender,
These mellow tones their wondrous power will lend,
The inspiring pathos of the theme to render,
As with thy voice they blend.

Sing to me; thy voice is sweet and thrilling;
Soothe me to rest with softest lullabies,
From thy soul's harmony each tone distilling,
My soul in Paradise.
Music the life with royal gifts enriches,
As Spring's impassioned breathing on the earth
Into bright beauty barrenness bewitches,
And gives the flowers birth.

Sing to me some rich, romantic story,
Some rare old legend that has floated down
Full of great deeds of chivalry and glory,
Of passion and renown.
Wed it to music of the great immortals,
Priests in song-temples in the olden time,
Interpreters to those without the portals
Of mysteries sublime.

Sing to me the grand anthemnal chorus,
Led by the glorious sons of Liberty,
Who through the wilderness have gone before us,
Dauntless to victory.
And let me hear the rich soul-music ringing
In the glad voices of the grateful free,
Who from the lowest depths of bondage springing,
Hold Freedom's jubilee.

Sing to me, when, in the midst of anguish,
My spirit faints and for thy music longs—
No mournful plaint aspiring hope to vanquish,
But grand and stirring songs.
They come like a celestial benediction,
Like glowing sunshine to the stricken vine;
They lift the soul above her sore affliction,
To love and joy divine.

Sing to me when the strong ties that bound me
To earth are riven, and my glad spirit free;
Let music's softest whispers breathe around me
Sweet strains of harmony.
Sing, then, with voice free from all earthly passion—
Breathe Love's pure tenderness in every tone—
Weep not a long farewell in solemn fashion—
Sing me away, my own.
[*Harriet W. Farnsworth.*

Every person of profound feeling has seasons which these beautiful lines fitly express; seasons of longing inexpressible for rest, peace and harmony. There are times when the air seems full of sounds of "sweet bells jangled out of tune," and the soul quivers with the jar and dissonance of inharmony produced by uncontrollable causes. At such periods solitude opens the door which leads to rest and peace. If we can steal away for awhile into some quiet nook, banishing the world and its cares, together with all unworthy and selfish feelings, and aspire to drink from the fountain of all goodness, repose will surely follow. They who knew what sorrow was when on earth, but who have now gained the heights of immortal life will then breathe into the inmost recesses of our beings their loving benedictions. If we cannot commend the richly freighted harmony of song, we can at least revel in the "music of the great immortals" in words of fluent melody. Such are hours when we feel the need of glowing poesy and inspiration, from those who are divinely annointed. When we bend low under those storms which sweep over all but the most sheltered lives, is the time to read the words of those who have "grown strong through suffering." In these periods forget not what Emerson so grandly said, "O believe as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thy ear! Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and truly seen, its tide is one."

The following description of Madame de Stael, by a person still living, is a fine picture of a grand woman, who antedated, in a measure, the coming race: "Her face, not regular in outline, or ordinarily accounted handsome, was spiritualized into beauty by a mobility that expressed every emotion, and above all, by the brilliancy of her large eyes, which now sparkled, now glowed, now swam with a lucent moisture. Her figure was graceful in its motions and poses; her dress displayed her finely shaped arms and her full respirations. With all the wit and intellect that sparkled in her eyes and bubbled from her lips, what predominated was an enchanting expression of goodness and sense. Persiflage and stupidity had the power to disconcert and silence her. As to trivial gossip, she was apt to interrupt it by remarks that acted like a bombshell. Her utterances were marked by the greatest candor and simplicity, and were, like her nature, intensely sympathetic, appealing to the intelligence and feeling of her listeners, and arousing all their powers. She discussed characters and events with penetration and sagacity."

Louise Michel is now the heroine of Paris; a large, statuesque woman, who, though only a little over thirty years old, has had a singular career. A leader in the Commune when that delirium terminated, she, with others, was banished to New Caledonia. There she refused any favor that was denied to her fellow sufferers, and devoted herself to teaching the children of convicts. Henri Rochefort eulogies Louise with much enthusiasm; he declares that her soul is heroic and her moral nature grand. Were there not many such, who were stimulated by the revolt against tyrany, into excesses which no one can regret more than themselves? Rochefort declares that she became the good angel of her companions in misfortune; her hut became an infirmary; her presence brought fortitude and bravery. She is now lecturing on the condition of French prisons, and has great magnetic power over her audiences. One Paris newspaper declares that the common people regard her as a divinely inspired and prophetic woman.

In the "Recollections of a Girlhood," by Fanny Kemble, is stored a wealth of reminiscences of the remarkable people of England who have flourished during the last sixty years. Mrs. Kemble's (Butler) career was noteworthy. At the age of seventeen she was author of a play which won great success, and at twenty she took by storm as an actor the same audience which her aunt, the great Mrs. Siddons, had ceased to electrify on account of age. While surrounded by the adulation which follows a successful career, Fanny Kemble valued such demonstrations at precisely their worth—as "vanity of vanities," and constantly sighed for a quiet home and a very moderate independence, instead of the feverish and unnatural excitement of stage life. What a contrast with those immature girls who dream that they possess genius, and rush into a public career, panting for flattery and fame, only to retire to private life loaded with humiliation.

Miss Kemble had excellent health, a well trained mind, and fine literary taste. Her prose and poetry is marked by vivid imagination, well curbed, and her descriptions are given in exquisitely sweet and pure English. She came to this country with her father to act Shakespeare's heroine's, and here she contracted an unhappy marriage with Pierce Butler. Becoming horrified with slavery, while residing on his South Carolina plantation, she published a journal of plantation life, an eloquent protest against that form of life. After a separation from Mr. Butler, she went to Italy and wrote "A Year of Consolation," which is a poem in prose. Mrs. Kemble's recollections of Mrs. Jameson, Lady Byron, Mrs. Siddons, Barry Cornwall, Tennyson, Scott and a host of other lights, male and female, make up the narrative of her girlhood, which is worthy of perusal by those who care for personal reminiscences.

EPES SARGENT.

Communication from Dr. G. Bloede.

To the Editor of the Religio-Philosophical Journal.

As you are probably aware, I do not belong to the sentimental class of Spiritualists. Nevertheless I feel moved to express to you my heart-felt thanks for the soul-stirring obituary you have devoted to our great and good friend, who recently exchanged seeming life for real life. Your excellent words on his demise, full of correct thought and deep feeling, will do good beyond the comparatively small number of those who are able to appreciate the full value and importance of Epes Sargent, whose own last written words to you will remain a monumental testimony for the grand truths, whose prominent champion he was.

But it is not this only which moves me to address you these few lines. I want to tell you a few little facts of my own recent experience, which may seem insignificant to the uninitiated, but are not so to me, nor, I trust, to you. From my first acquaintance with Mr. Sargent, which, to my great regret now, has never become a personal one—through his writings, I felt a special attraction towards this clear, strong and pure mind—we entered into an occasional correspondence and as proof of the fact that my sympathy for him was not unrequited, I may refer to quite a number of letters and notes from his hands and mention the several kind references he has made in his last two works ("Proof Palpable" and "Scientific Basis") to the little assistance I was able to give him in his tasks.

This sympathy between us, based on our mutual love of truth irrespective of persons and the affinity of our philosophical and critical turn of mind, gave me the hope that, the proper conditions given, he might, perhaps, communicate with me from the other side. This my hope was fulfilled, at least to my own satisfaction, in a sitting which I had two days ago with a trance medium, a lady with whom I have entertained friendly relations for many years, and in the genuineness of whose mediumship I place great confidence. Through her I had quite a lengthy conversation with our friend, which by its very character, the sublimity of thought, the purity and warmth of affection and the special beauty of poetical diction alone would have convinced me of the reality of my sitting face to face with that good and great spirit, which on earth bore the name of Epes Sargent. But this was not all. Owing perhaps to the knowledge in my spirit friend of the rather skeptical tendency of both myself and the medium, we should at the same time be favored with a little strange coincidence, which even to those not directly concerned, may bear the evidence of a test. The medium before going into trance made me aware of the following singular occurrence. After having read of Mr. Sargent's demise in some daily paper, and talking on the sad event with a friend in her house, a Spiritualist, she at once noticed a severe but momentary pain, like a neuralgia, in her left temple, quite new and uncommon to her; and this—this is a main point—she experienced before she had seen or heard anything of your article in the RELIGIO-PHILOSOPHICAL JOURNAL. To her great surprise, therefore, she read afterwards in the ever memorable lines of Sargent of December 2d, 1880: "My attacks are chiefly neuralgic. While I write I have to hold a flannel wrapped in laudanum to my left temple."

The same sudden and uncommon pain the medium felt again on the usual appointed evening of our meeting before my arriving at her house, and when mentioning this to the same friend, he could not help remarking, "Don't you see what this means? Don't you know that Dr. B. is coming to-night?" And this, too, proved correct, for soon after the spirit had introduced himself through the entranced medium, he remarked: "I must give her my signal," and the very moment, as she remembered afterwards, she experienced the identical neuralgic pain in her left temple for the third time!

I may add that the first the spirit spoke were the characteristic words: "This is life! this is freedom! this is truth!"

Insignificant as these signs may seem to the doubter and the scoffer, they were full of convincing meaning to me, and, I trust, will leave the same impression on you.

Brooklyn, Jan. 12th, 1881.

New Publications.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR TWO HUNDRED, by Charles B. Waite, A. M. Chicago: C. V. Waite & Co. 1881. 455 pages, 8 vo. Price $2.50.

It would be singular if the most satisfactory and instructive works on theological history, should have to be produced by lawyers; and yet the careful sifting of evidence and citation of authorities, which are essential to the production of a good theological treatise, are far more deeply rooted habits of the legal mind, than of the priestly. Judge Waite's book is a far better history of the rise and origin of the New Testament, considered as a collection of literary efforts in theology, than has ever before been written. We get a better idea from it, of the genesis of the New Testament, and how it came to be, than from any other book extant. The very nub and kernel of Judge Waite's book, is that of the New Testament writings, only the ten admitted epistles of Paul and possibly one or two of Peter or John, were written during the first century. The books in the nature of Gospels then written, were the Gospel of Paul, the Recollections of Peter and the Oracles of Christ, supposed to have been written by Matthew. All these books as independent works, are lost. But the Gospel of Paul passed with changes into the Gospel of Marcion, in the early part of the second century and this in turn became the basis of the present Gospel of Luke, which stage it reached about A. D. 170. So the Oracles of Christ became the basis of the present Gospel of Matthew in A. D. 170 to 185. So the Recollections of Peter became the basis of the Gospel of Mark at about the same period. Enough, however, is known of the three original works from which these gospels were compiled to indicate that neither of them taught the immaculate conception of Jesus, or his material resurrection, or contained any account of his miracles. These first appeared in the Protevangelion or Gospel of the Infancy by Thomas, and in other works of the early part of the second century now regarded as apocryphal, though they preceded in the order of their production the four canonical gospels. Three circumstances intervened, according to Judge Waite, between the writing of the gospels of the first century, and the writing of the present canonical gospels, all tending to impart to the latter a tinge of marvellism and wonder, which the former did not possess. These were:

1. The apostle Thomas had returned from his apostolic mission to Persia and India, bringing back with him certain marvellous stories of the immaculate conception of Krishna, of his birth being marvellously foretold, of its being either produced or indicated by a star, of the escape of his mother to avoid the slaughter decreed by the tyrant Cansa, upon all infants, etc. These Hindoo stories were new to the West and they found their way first into St. Thomas's own Gospel of the Infancy (A. D. 120), and ultimately into the canonical gospels.

2. For nearly a century before the production of the last named works, Judea was overrun by miracle mongers and Heresiarchs, of all sorts, so that to produce among a class to whom raising the dead was a very moderate stretch of skill, a gospel purporting to come from a great prophet, yet containing no miracles, would have brought the Christian name into derision. Yet nothing is clearer than that the miracle-hunting age followed the production of the original gospels, known as the Oracles of Christ, the Recollections of Peter and the Gospel of Paul, and that these merely invested the man Jesus with the qualities of a pure and lofty teacher of a spiritualistic philosophy—not differing essentially from what is now known as modern Spiritualism. At least the wonders which he performed were done as evidences of the capabilities of all human beings, and not of any miraculous endowment of one person.

3. A century and more having passed away between the actual teachings of Jesus and the production of the canonical gospels, the less perfectly the former were remembered the more necessary it became to gratify the camel-swallowing hunger of a miracle-hunting generation, which would have nothing but signs.

In illustrating these facts, Mr. Waite has exhausted history, and as we judge has foreclosed much further discussion of the question. What Strauss and Renan barely suggest as probable, Mr. Waite reduces to an orderly and systematic argument, from whose conclusion there is no escape. Entering upon the investigations which have resulted in the production of this valuable work, with all his antecedents and affections schooled to the highest appreciation of every item of evidence that could affirm anything in behalf of the orthodoxy in which he had been educated and in which he had always lived, Mr. Waite was compelled by the clear logic of history to see that the Christ of the Canonical Gospels, is largely a fiction of the second century. He could not restore to history the true "Son of man" without stripping from the Jesus of the earlier gospels, the doctrines of Incarnation, Trinity, Vicarious Atonement, Endless Hell, and the like, some of which had found their way into the Canon and others of which grew up subsequently in the Church. Removing all this theological drapery the "Jesus" of Judea stands forth a man whose ministry was more probably twenty years than three; whose teachings even in their purity may not be wholly wise in their application to all times and conditions, yet in whom there were elements of light and beauty which must fascinate the attention of mankind for many ages still to come.

Thirteenth and Fourteenth Parts of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York,"

Are occupied with a graphic and admirably condensed description of the war of 1812. These parts also treat of the construction of the Erie Canal. Mrs. Lamb, in the opening of Part Thirteenth, pictures the situation of affairs in Europe and America, and the exposed condition of New York in particular, with a firm hand, in a few rapid sentences. Then comes the story of perilous undertakings, of disasters, and victories. Hull's expedition through the woods of Ohio to conquer Canada, ends in his own capture. The New Yorkers collected at Niagara attack Canada without success; the Indians rise in bloodthirsty fury all through the West, attack the garrison at Chicago, and start for the East. Mrs. Lamb vividly describes the thrilling victories upon the ocean; the blockade of New York City; the exciting battles of 1814, by land and sea; money loaned the Government; destruction of Washington; the enemy entering New York from Canada, and the wonderful victory on Lake Champlain; the thrilling defence of the New York privateer "General Armstrong," and its consequences upon the future of New Orleans; and the reception of the treaty of peace in New York. The full-page illustrations are singularly appropriate. That of Part Thirteenth shows the central position of New York in respect to the war. The frontispiece of Part Fourteenth, by Darley, represents the union of the waters of Lake Erie with the Atlantic Ocean by the great Erie Canal. This great work increases in interest as it draws towards its close. The illustrations, aside from the full-page pictures, are abundant and valuable. The work is sold by subscription only, and has already enrolled upon its list of subscribers a large number of names of national reputation. It will be complete in two volumes of 800 pages each. Price, $20.00. Address, A. S. Barnes & Co., Publishers, New York.

The rational (human) world is to be considered as a great immortal individual, which unceasingly works out the necessary, and thereby is ever raised to be master over the accidental.—*Goethe.*

Magazines for February

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Friends; The Wives of Poets; Night on the Ocklawaha; The Future of American Shipping; In the Certosa; The Portrait of a Lady; The Rising of the Curtain; German Co-operative Credit-Unions; Who are the Arians? Reminiscences of Washington; The Wizard Poet; In London Again; Is Anything Lost? Dexter's Congregationalism; Recent Volumes of Short Stories; The Spell-Bound Fiddler; Les Deux Masques of Saint-Victor; Mr. Tilton's Pictures; The Contributors' Club; Books of the Month.

Magazines for January Just Received.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; The Formation of Laws; Electrical Experiments; Notes and Queries; Grammer Department; Examination Department; College Department; Publisher's Department.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) A magazine devoted to the Spiritual Philosophy.

The Student's Journal. (Andrew J. Graham, New York.) A journal devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

The Western Magazine. (The Western Magazine Co., Chicago, Ill.) Contents for December: Northern Colorado (illustrated;) Queer People; Claribel; Masaccio and His Friends; About Bones; A Girl's Life; Snow Bird; The Club; Editorial; The Home; Special Occupations for Women; Individuality of Children; Carving; Literary Notes; Calendar of Events; Publisher's Department.

Religio-Philosophical Journal

JOHN C. BUNDY, - - - Editor.
J. R. FRANCIS, - - - Associate Editor

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Organization—Valuable Discussion.

One good result has come from the editorial in the RELIGIO PHILOSOPHICAL JOURNAL some weeks ago, "The Field that is White with the Harvest"—it has called out a broad and free discussion of organization and of matters bearing on it. Spiritualism, materialism, amusements, mental culture, etc. Not only the frank and able expressions of various and quite different opinions from men and women of character and experience, but the excellent sprit which has marked these expressions, has been admirable indeed.

One aim and effort of ours is to show that it is possible for truly catholic persons to state their opinions, and put them beside others in our pages, without personal dispute or ill-feeling, and this discussion of organization has demonstrated the excellence of of such a method. Our readers have had a score or two of articles, all able and valuable, all from persons who aimed for the best methods and results—for "the discovery and application of truth"—and all fair, frank and courteous.

A poor and pitiful policy indeed, is that which avoids discussion of vital questions for the sake of a miscalled "harmony." Such harmony is stagnation and weak sentimentalism. Thousands of our intelligent readers have been awakened and helped by this excellent discussion in our pages, and it has taught us a lesson that all free thinkers should learn, that right-minded persons can and should express varying opinions in "that unity of spirit which is the bond of peace." In the same way our columns have been, and are, open to the discussion of mediumship and the living topics of daily life. This is the only way to have the JOURNAL alive and growing.

Of course, there are times when error and fraud need rebuke and warning. So it has been from the day when Jesus said: "Woe unto you, scribes, Pharisees, hypocrites." At such times we shall hope and pray in spirit for strength to speak the strong and timely word, and not to shrink back and cry, "Peace! peace, when there is no peace;" for that word, "First pure, then peaceable," is indeed an inspiration.

But this occasional need of searching criticism and startling rebuke, is far removed from a contentious spirit barping on needless personalities, and rioting in abuse and detraction. The one we would be true to; of the other we would say: "Get thee behind me, thou adversary!"

Let the good words come to us. Give us the best organization—simple, unsectarian yet effective. So long as we issue the RELIGIO-PHILOSOPHICAL JOURNAL, it will be *living*, and broad in its freedom of fair investigation. How long that may be, we cannot tell, but we are only at the verge of middle life, in fair health and of temperate habits, and so it promises to be a good many years.

Intelligent and discriminating commendation, next after intelligent, unprejudiced, candid criticism, is most valuable to the editor; hence it affords him pleasure to quote from a letter, just to hand, from Prof. Henry Kiddle, as follows: "Your paper is an honor to the spiritual cause, for while intellectually incisive, it is pure in its moral teachings."

Mrs. F. O. Hyzer, in a letter accompanying an article on organization, after criticising the personalities indulged in by one of our valued contributors, which personalities were, by the way, essential to, and inseparable from the subject treated, says: "I feel sure you will not doubt my sincerity or my most earnest desire to give you the fullest co-operation in the noble work of conducting what I deem the best paper that has ever been published in the service of soul-redeeming truth." With the approval of the refined, cultured class represented by the above correspondents, we are fortified against all assaults from the crude, undeveloped or fanatical.

Remember, that this is the last week in which we advertise to receive new trial subscribers at 30 cents for 12 weeks.

Kindness to Relatives.

Of all the forms of "man's inhumanity to man," which "make countless thousands mourn," none is so offensive or so despicable as the neglect or indifference to each other's welfare, of persons who have long been friends, or who are nearly related by blood or marriage. We make all due allowance for the right of the provident, laborious, sober and shrewd, to protect themselves against being preyed upon by the spendthrift, lazy, vicious and miscalculating; and still this right is not an absolute one. No person has the right, before opening his hand to relieve the necessities of others, to demand that the necessitous shall make an exhibit of the virtues which under most circumstances render calamity and misfortune impossible. To refuse relief except to those who have always been prudent, industrious, virtuous and far sighted, is to demand greater virtues as the condition of charity, than are usually found to be the purveyors of prosperity. And yet it is as important that the disposition to help our friends, should not ride us to our own ruin, or build up in them a tendency to rely on charity as a legitimate and permanent income, as it is that we should not shut the door in the faces of life-long friends, because they are overtaken by distress or need a temporary hand-lift to draw them out of deep water.

Somewhere between indiscriminate, unlimited, exhausting benevolence on one hand, and tight-fisted meanness on the other, there is a judicious mean, which, in many cases, can be reached only by shrewd reflection and care. Whoever supposes that there is no impulsive passion in the human heart, which makes it a source of not only palpable, but extravagant pleasure to relieve the necessities of others, knows nothing about human nature. Whoever supposes that this impulse is any more divine or any less a mere human passion, than the opposite passion for holding fast to one's own, also knows nothing whatever of the human heart. Christianity praises the former as a virtue, and condemns the latter as the very substance of the hells; but herein the standards of Christianity dissolve into mirage before the onward march of the harmonial philosophy. We may not yet be able to lay down any precise line or plummet whereby to measure human conduct, and say all unselfish actions are right, and all selfish are wrong; but we have at least got far enough to know that the doctrine that all egoism is evil, and all altruism is good, is sheer falsehood. This at least is some progress, since, it overturns the precepts of 250,000,000 of Christians, and may, perhaps, lead the way to a more intelligent discussion of what the medean line between vicious generosity and vicious mammon worship may be. Where does it lie?

A few days ago, a young man in Western Iowa, ran behind in business and got low spirited. He had a young wife, perhaps a child or two. He applies to his brother for help, and the latter not only refuses to help him, but advises the father not to help him, accompanying these acts with the assurances that the unfortunate brother would never succeed in life; that nobody believed in him or looked for any success from him, and so on. The younger brother, sensitive and despondent, bade farewell to his young wife and shot himself—dead. A sister, years before, had also been refused relief in her distress through the same perverse influences, but had bravely fought her way without suicide. She attended the funeral of the murdered brother, refusing to recognize by act or word, any kinship with the elder brother, whose abnormal selfishness had precipitated all this mischief. A noteworthy fact in the case, purely accidental, of course, and having no bearing upon it in a moral point of view, is that this elder brother is a Christian. He seems to expend all his capacity for benevolence in believing in the Christian theory of the excellence of unlimited giving. This act of faith exhausts his altruistic forces to such a degree as to cause a contraction of the muscles of his forearm on his pocket book in a manner that renders stinginess a spasmodic convulsion.

We have a score of such cases in the immediate circle of our experience. We have sometimes thought that, perhaps, a "society for the mitigation of the cruelty of those who are bought with the precious blood of Jesus toward their indigent relatives," would—at least furnish a salaried secretary with the means of driving the wolf from the door. Who will try it? But like many other of the problems of life, it has two sides. It is a very hard fact that the really and constitutionally incompetent persons who ask us to help them in modes consistent with their pride or dignity, are often more dangerous than nitro-glycerine, and hardly more susceptible of an intelligent apprehension of the cost they make us.

If Jesus, when he taught the duty of unlimited benevolence as the essence of virtue, had ventured also to suggest from whence the means were to come which would have rendered it possible for such a display of altruism, to end in anything short of ruin, he would have done a valuable work for mankind. As it was, he merely taught the duty of perpetual and unlimited spilling at the spigot of charity, without indicating very clearly how this drain was to be compensated for by an adequate and corresponding filling at the bung of accumulation. This latter task we have got to learn for ourselves. The other is religion. This is business. We suppose the elder brother, out in Iowa, thought he was attending to "business" when he was excluding his younger brother from sympathy and relief. He was right in the economical sense. True, he lost a brother; but then he saved his money. Mere souls, you know, can be saved by the blood of Jesus. But money, you know, is not so easily saved, and in the struggle for subsistence the elder brother, being a Christian, was the fittest and ought of course to survive.

Beard's Banter.

Doctor Beard's idea and assertions are that there is no evidence or proof of spirit-existence or of spirit interference in any of the phenomena attendant upon trance condition, upon mediumship or upon materialization. He insists all these phenomena are subjective and not objective. That is, that when in trance condition, or otherwise, a person truthfully states, for instance, that he or she sees angelic or spirit forms; that no such form does in reality exist as an object to be viewed. Dr. Beard asserts that the operator present has subjected the mind of the medium to the acceptance of a creation of the operator's own will or fancy.

Professor Carpenter stated at the Harvard Rooms Conference of New York Spiritualists that at Dr. Beard's residence he had shown that gentleman that "a sensitive," Mrs. Carpenter, could every time describe the card taken by Dr. Beard from a pack belonging to himself, when she was blindfolded thoroughly and the back of the card presented to her, and while no one present in the body had knowledge what card was presented till she told them. In this case where was the mind of the operator acting on the subject? There is nothing "subjective" there. The lady had powers of her own or else of invisibles to aid her. She correctly decided without seeing it, each card presented. None of the others present knew what card it was till she told them.

Again what will Dr. Beard do with the case related in our columns by Mr. Bronson Murray, of New York. Mrs. Pavor on her dying bed at Ottawa in this State, declared that she and her three years old grandchild plainly saw a little angel leaning over the foot of the cradle. Here was no "operator" present. The child spoke of it first. Told its grandmother "*that woman* has taken away my pretty little darling." The grandmother and child had seen the "angel" before either said a word. There was no "operator." The child saw "that woman" which the grandmother did not see. Clearly this was an "objective" case. There was an object, and it was seen by two persons. If Mrs. Pavor told this to Mr. Murray, the testimony—that of a woman knowing she was on her death-bed—is good in any court of justice. If the veracity of Mr. Murray is attacked it is answer enough to say he has been known in this State for forty years, and in New York City also. If Mrs. Pavor's daughter, Mrs. Kelly, is living, she will corroborate it. Beside, the case is not exceptional. History and present experience are full of them.

Epes Sargent.

[Harper's Weekly, January 22nd.]

The late Epes Sargent was one of the most kindly of men and of authors, and his excellent literary service extended over many years. There were few kinds of literary work that he had not done and done well. As editor of the Boston *Transcript*, and author of the *Life of Henry Clay*, and the drama of *Velasco* and of the familiar and popular song, "A Life on the Ocean Wave," he was very successful. He published novels also, and volumes of verse, and his skill as a compiler of school books was conceded. In later years he was the most eminent professional man of letters who was deeply interested in the phenomena called "Spiritualism," and he published several works upon the subject, and was a very active proselyte.

Mr. Sargent was a man of singular sweetness of nature and amiability of manner. He differed without acrimony, and he maintained his own convictions with a gentle firmness which, without yielding the point in dispute, did not alienate the disputant. His literary tastes were refined and sound, and he was remarkably familiar with the whole range of the poetry of the English tongue. Not long before his death he had completed a cyclopedia of English and American poetry which the Harpers will publish. It is a library of the most famous and excellent literature of that kind, and it will be undoubtedly the editor's chief literary title to remembrance.

For many years Mr. Sargent has lived in Boston, quietly engaged in his work, and his name was so seldom mentioned that he was thought by many to have died long ago. But the sad news which announces the end of his blameless and busy life has been received on all sides with a very sincere and tender expression of sorrow and kind remembrance.

One of the most extraordinary stories ever told appears in the Erie (Pa.) *Dispatch* Jan. 17th, and reads as follows: "Brakeman Snodgrass, of Corry, met with an accident at that place while making a coupling that has probably never before been experienced by any man who lived to tell the tale. He had his head caught between the bumpers and was so horribly squeezed it was not deemed possible he could live, but he is now getting along finely. His head, which was once round, was pressed by the accident out long and slim. He is also from one-half to three-quarters of an inch taller. The terrible squeeze which his head received has made him cross-eyed, but strange as it may seem, his mind is as clear and bright as it ever was."

John Weston—A Veritable Ghost Story.

Under the above head, the Worthington (Minn.) *Advance* relates a remarkable occurrence. It appears from the account given that a Mr. Weston, of Seward township, Nobles county, had been to Graham Lakes and was returning with a load of wood when the severe storm of 1873 caught him. He drove across his own farm and missed the house. He then turned and went in a circle, making the same circle twice, as shown by the tracks of the sled. He then bore north to the vicinity of the place now owned by H. D. Winters, in Graham Lakes township. He abandoned his team, and the oxen, after wandering awhile, turned the yoke and choked to death. Mr. Weston, from this point, evidently concluded to walk with the storm, and made a bee line for Hersey. He walked about twelve miles and fell forward on his face, clutching the grass as he fell and the blood gushing from his nose. His body was found the following spring, with the hands full of grass and the blood on his face.

The day after the storm, Mr. Cosper had been out with some neighbors searching for Weston's body. He had returned to his home and was at the stable feeding his stock just before sundown. He came out of the stable and passing around to the east end, saw John Weston coming up the path from the creek. Weston had on the blue soldier overcoat which he usually wore. His hands were tucked up under the cape, and he approached Cosper with his usual smile and usual salutation, saying, "How goes it?" Cosper said, "Why, Weston, I thought you were frozen to death!" Weston replied, "I am, and you will find my body a mile and a half northwest of Hersey!" Saying this, he vanished. Mr. Cosper says that even after Weston was gone, it took him some time to realize that he had seen a ghost and to "feel queer."

Before this, Weston had evidently announced his death to his wife. Mrs. Weston related the incident and it was confirmed by her son. The second night of the storm, she was awakened by a knock at the door. She dozed off again and was aroused by a second rap, when she asked, "What was wanted?" A voice answered, "Did you know that John was frozen to death?" The voice sounded like that of her brother, Mr. Linderman, who lived in the vicinity. The boy heard the voice, and raising up in bed, said: "Mother, did Uncle say Pa was frozen to death?" Mrs. Weston went to the door, but there was no one there and no tracks could be found in the snow. Mr. Linderman had not been there and it seems that Weston, wishing to announce his death and at the same time not to frighten his wife too much, assumed the voice of his brother-in-law.

Now for the confirmation of Cosper's story. He told it at once and it was published throughout the country before the winter was over. Search was made for Weston's body, but in vain. When spring came, however, and the snow began to melt off, Weston's body was found near a slough, where the snow had been deep, a mile and a half northwest of Hersey.

A Donkey Playing an Important Part in a Cure.

It appears from a special dispatch to the Chicago *Tribune*, that an alleged miracle at Calais, Me., is exciting a good deal of interest in that region. The particulars, as related by Mr. John Robinson, a man of more than ordinary intelligence, are as follows:

"My little girl of seven years old suffered every hour, night and day, with St. Vitus's dance, so that she had to be watched constantly to prevent her falling on the stove or dishes. The physicians attending her said she must be sent to the hospital at Augusta. I related the case to an old man whom I happened to meet, and told him how badly I felt at sending her away. He said she could be entirely cured in nine days and that I was a lucky man in having the means to cure in my own home. He told me to stand my donkey with his head to the south, then sit the child on its back with her face to the east, and then to pass her over the donkey's back toward the west, saying, 'In the name of the Father, Son and Holy Ghost.' Following his instructions, I did this for nine mornings before breakfast. On the third morning the child began to improve and the donkey to take the disease. From that time to the end of nine days the child rapidly grew better and the Donkey to grow worse, until it died on Monday after great suffering. The child is now perfectly restored. The neighbors are witnesses to these facts."

The chances are, this is one of the *Tribune's* attempts at a joke. If you have a similar disease in the family, better buy a donkey on condition that a cure follows the trial, and if a failure is the result then vote yourself a donkey.

Hypnotism.

Doctor R. Heidelheim, of the Physiological Institute, of Breslau, in Germany, is high authority in Europe, on the subject of trance and trance conditions. In a recent lecture he says:

"The hypnotic conditions can be explained only by hypothesis. All that is certain about it, is that it is due to a modification of the nervous centres of the brain and spinal column."

That is good doctrine in physiology, doubtless. We commend it to the attention of all so-called "scientific" disputers of spirit influence and action. "The only explanation for these conditions is hypothesis"—guess work. That is the position of good scientific authority. Very well. Now apply the spiritual hypothesis. It will account for those phenomena in the hypnotic conditions, which no other hypothesis has accounted for, and which in all probability no other hypothesis ever will account for; especially cases in which the subject is made, without human influence, to declare that a spirit is speaking—one who did live as a human being, but who now is in spirit life. It will account for the hypnotic condition of Paul at Joppa, and John at Patmos, as well as similar cases before and since, whether recorded in the Bible or out of it.

The Alliance Advancing.

The *Alliance* pleads for frankness in the pulpit:

What, then, are the phases of pulpit work most needed in our day? The first and most needed quality is *frankness*. A plain, honest and open acknowledgment of the changes in opinion wrought in our day is the surest safeguard against the prevailing infidelity. If the hearers suspect that a minister does not fully believe all he is saying or all he may infer, it immediately undermines all the good he might otherwise accomplish. Let there be no stereotyped phrases repeated over and over again—phrases which from constant repetition in the same form and same connection have become meaningless and fall on the ears with dull, cold apathy. Let your conversation, and sermons as well, be free from the common religious cant. If ministers have been led to give up the cosmogony of Genesis, let them say so frankly and openly. This will open the way to men's hearts, because you assure them that what you desire is not to rest Christianity on an exploded theory, but on truth. There is an end to all good that a minister may do toward converting the intelligent, thinking young men of our congregations, when they have the least idea that he loves his notions or his church creed, or his salary, or any thing else better than he loves truth itself. Whatever the fact may be, there is a conviction among even good church-going people that ministers are not speaking frankly and plainly about things which they themselves have come to look at from a different stand-point under some new lights of science and history.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Bishop A. Beals is still lecturing to full houses in St Louis.

Mrs. Warren, the medium, is stopping temporarily at the residence of Rev. J. N. Phillips, Chippewa Falls, Wis.

"Real Life in the Spirit-Land" by Mrs. Maria M. King has been reduced in price to 75 cents, postage 8 cents.

A. B. French lectures at Coldwater, Michigan, on the 29th and goes from there to Geneva, Ohio. He has more calls than he can fill.

The time during which we can receive new trial subscribers at reduced rates expires on Monday the 31st. All those intending to send in names should do so at once.

Thos. Lees, of Cleveland, Ohio, writes to us that the Spiritualists there are preparing for the coming anniversary, and intend holding a two days' meeting on March 30th and 31st.

Dr. J. K. Bailey gave a course of lectures at the school house in the Wentworth neighborhood, near Antwerp, Ohio, January 4th, 6th and 9th, 1881. Good attendance and deep interest is reported.

We hope every trial subscriber will, before his time expires, conclude to renew at our regular rates of $3.50 per year. Renewals should be sent in at least two weeks before the subscription expires.

The Spiritualists of Delphos, Kansas, held their fourth annual meeting January 2nd. J. N. Blanchard was elected President, and George Knowles, Secretary. The Spiritualists there seem to be doing a good work.

Mrs. Simpson was too ill last week to fill all her appointments. One gentleman of fine scientific attainments, who had come a thousand miles to see her, was obliged to leave without a sitting.

James Heffner, of Shreveport, La., writes: "The Spiritualists of Shreveport would like to have some of your best speakers and test mediums, when they are making a Southern tour, to come this way."

Mrs. Maud Lord has been dangerously ill the past week, and obliged, of course, to cancel her numerous engagements. She is now much better and will soon be fully restored to her usual perfect health.

There will be a celebration of the 144th anniversary of the birth of Thomas Paine, at Merchants' Exchange Hall, in Kansas City, Mo., under the auspices of the Kansas City A. L. L., on the evening of the 30th inst.

Miss E. Anna Hinman, of West Winsted, Conn., will lecture at the M. E. Church in Ottokee, Fulton county, Ohio, on the Spiritual Philosophy, on the evening of February 12th and on Sunday the 13th at half past ten, and in the evening. All are invited.

A new edition of "Real Life in the Spirit-Land" by Mrs. Maria M. King, has just been issued and the price reduced from $1.00 to 75 cents, postage 8 cents extra. This is a valuable work by a gifted author, and at this low price, the edition ought to be sold at once.

B. F. Underwood lectured at Iowa City January 21st, 22nd and 23rd; at Ames the 25th; Scranton the 26th; and Nevada the 27th. He lectures at Galesburg, Ill., the 29th and 30th; at Sandwich the 1st, 2nd and 3rd of February; at Quincy the 6th, 7th and 8th.

Samuel Watson will lecture in Washington, D. C., during February. In a private letter just received from him, he says: "I am perfectly delighted with the views of an 'old Spiritualist' (on organization) in your last issue. I do hope something good will come out of this agitation on organization."

Dr. Watson writes from his home at Memphis that the weather for the past two or three months has been so severe, that but little cotton has been picked and in consequence there is much financial embarrassment and many failures among the country merchants.

A joint resolution providing for the amendment of section one of article five of the constitution of the State of Ohio, relating to the elective franchise, and defining who may vote in said State, has been introduced in the General Assembly. Should it be adopted, women will be allowed to vote there.

Mr. Thomas Walker, the trance medium, is laboring zealously at Cape Town, Africa, in behalf of Spiritualism. He made a reply there lately to a magazine article by a distinguished gentleman, Mr. Wirgan, who defended the churches. The theater was crowded with an enthusiastic audience to hear Mr. Walker's defense of our cause.

We are glad to learn that the *Voice of Angels* will be continued under the same auspices and management as heretofore. The same imprint will remain at the head of the paper. Mr. Densmore will remain the amanuensis and publisher. He says, "My passing over will be the best thing that could happen, and will make the *Voice* still more successful."

We are in receipt of *Dye's* Government Counterfeit Detector, revised, enlarged and much improved for January, 1881. This standard publication has for nearly the third of a century been a recognized authority regarding counterfeit bills, coins, bonds, etc., and stolen notes and securities. It now presents full information concerning the currency of the United States and British Columbia, arranged in such a form that any intelligent novice may, by observing the points of detection given, safely and rapidly handle any amount of money. The proprietor insures his subscribers by paying in full for counterfeits not announced by him. A publication such as this is a necessity in every place where business is done and money taken.

SECULARIZATION OF THE STATE.

The Views of Hon. A. Krekel, U. S. Judge for the Western District of Missouri.

To the Editor of the Religio-Philosophical Journal:

In common with the thousands of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, I have carefully examined and considered the address issued by the committee appointed for that purpose by the Preliminary National Convention, which met at Chicago on the 15th of November last. Its length should not deter any one from reading it. To do anything like justice to the subject, required consideration of so many matters, that the wonder is that they could be so well treated as done within the limits of the address. Not only has the origin of the connection between Government and the Church been traced out, but their relation to each other has been treated of, showing that the church at all times and up to our time even, has made use of the State for its own purposes. That purpose avowedly or otherwise, has always been to prepare its subjects for a life other than the present, thus leading them away from the demands of the hour. When its adherents complain of the sufferings brought upon them by the course pursued by their leaders, they were told of, and pointed to, imaginary blessings in store for them after death.

The question is beginning to be asked everywhere and by all classes, "Cannot the life on earth be made comfortable and happy without interfering with or hindering the future happiness promised?" The State disconnected from the Church, answers emphatically, "Yes." The Church says, "I will not answer a question you have no business to ask, but you shall take upon trust what the church-leaders say about it." Common sense and the State says, "We have trusted heretofore, and the fruit the trust has borne us, is so bitter that we propose trying separation. Separation in deed, and not in name only." The address points out minutely, as stated, how complete a use the Church has made of the State in the past, and how that use has lead to misery and degradation, much of which could have been avoided. Not that it charges the sects with designing evil, but avers that evils necessarily flow from the improper connection of Church and State. As already said, they pursue different objects and employ different means. Thus the State would, if let alone, make use of the schools to raise valuable and good citizens, while the Church would avail itself of the opportunity to raise members of churches or sects. The State, if separated from the Church, would treat Sunday as a day of rest and recreation, intended to better fit the individual for the duties of life. The Church requires the day to be employed by its members in brooding over the problem of a future life, about which not a thing has been learned during the existence of the race, unless it be through modern Spiritualism. The Church requires the best energies of the individual to be expended in the direction suggested, while the State aims to engage it in the service of the race, trying to elevate it, and make the individual and consequently the community, prosperous and happy. All this and much more does the address point out and enforces it by reference to past history and the logic of events. The views of the leading minds of the age and of all ages are presented, showing that the committee do not stand alone. The address is specially happy in its appeal for all to join in the effort now making to secularize the State, and conclusively shows that the various religious sects would be benefited, so far as religion itself is concerned, by the separation. In what is said of morality and religion, the distinction between them is well maintained. The one, morality, is treated as the outgrowth of society; the other, religion, as an effort seeking to solve a mystery which is yet, at least, beyond our reach.

Morality is found supporting the social organization, tending to improve the physical and mental condition of the race, supporting civilization and guaranteeing its future. The plain inferences from the address are, that society has existed by virtue of its own evolved moral forces, and will so continue to exist, and move onward as well as upward. In the secularization of the State, which it aims to forward, it proposes to remove obstacles religious sects interpose and maintain, without seeking to interfere with the religious beliefs of any, treating religion as a purely subjective matter. By the frequent reference to sects, churches and religion, and the credit given them for the good they have done in the past, the address exhibits a tolerance which speaks volumes in its favor, thereby showing that the association to be formed stands pledged to work with any one, any element or association ready to aid in the accomplishment of the good work in hand, the secularization of the State.

Brooklyn (N. Y.) Spiritual Fraternity.

We had announced that our radical Bro. W. C. Bowen, would speak last evening, upon "Common Sense in Spiritualism," but for some unexplained reason, he failed to meet his engagement, and this is not to be wondered at, when the worst weather conceivable—rain, slush, sleet, icy pavements and rain falling and freezing as it fell—is taken into consideration. Our meeting was opened by very fine singing by Mr. and Mrs. Lillie. Bro. Lillie ranks high as a singer and pianist, and Mrs. Lillie has a very sweet voice, and this addition to our meetings makes them far more attractive than could be otherwise. The President made a few opening remarks and said, that as our Bro. Bowen is not here to-night, "we will take up the subject announced, 'Common Sense in Spiritualism,'" and he invited Mrs. Lillie to occupy the platform for the evening, which she did very acceptably, and her lecture of an hour was listened to with close attention, and with hearty approval by the audience. It would be impossible for me to give a fair synopsis of it, and I will only attempt briefly to outline the thoughts expressed.

She said that from the birth of modern Spiritualism through the little Fox girls, thirty-three years ago, we had been met on the threshold of investigation by all—infidel, theologian and scientist—by the objection that "There was no sense in spirit rapping," and that spirits who had thrown off the mortal coil would be in better business than rapping on tables and tipping chairs and other physical objects, but when a person once seriously began the investigation, he found a practical "Common Sense" in that which he had despised and sneered at, and as the phases of spirit manifestations increased in volume, and became more wonderful, the theologian and the infidel both bowed in reverence to the unseen powers and forces that had behind them loving and intelligent friends, who by these phenomenon were proving beyond question the continuity of life, and when Planchette became an instrument for communication between the two worlds, a step higher was taken, and when our risen Bro. Epes Sargent published his invaluable work, "Planchette the Despair of Science," he showed conclusively that "Common Sense" was the basic foundation of the efforts of our friends "beyond the vale, to prove that, "If a man die he does live again," and as to the absurdities and follies that may have been mixed up with the earlier development of media, and especially among the ignorant, there had been nothing so absurd as the doctrine of the trinity, of "Three God's in one, and one in three," which even now orthodox theology asked rational men and women to accept, or "to be damned;" and it is no wonder that so many of the good, true and intelligent preferred skepticism.

The speaker showed that in the near future, when we gave closer attention to the study of these unseen powers and forces, that sickness and disease would vanish before the touch and will power of the mediums who consecrated their lives for the highest and noblest unfoldment of medial powers, and that "materialization," the highest phase of phenomena, would be as a demonstrable "common sense" fact, as was the spirit raps" now, and the charlatans, and impostors who have disgraced mediumship, would be compelled by the common-sense investigator to abandon a field where they had entered to receive money from the credulous and unwary seekers for the truth.

Bro. W. R. Tice gave an interesting account of some sittings he had had with a Mr. Ackerly, a dark séance where musical instruments had been played upon, spirit hands felt when he held the hand of the medium, and he said that he was satisfied that the phenomena were genuine. He also alluded to his law suit with J. M. Roberts for libel.

Mrs. Hope Whipple, Pres. of N. Y. Social Science Association, is to give our next conference address, Friday evening, Jan. 28th, subject, "Science of Morality.

S. B. NICHOLS.

467 Waverly Ave., Jan. 22

Our thanks are due to the following for sending clubs for JOURNAL: J. S. Norton, B. N. Tozer, H. S. Holcomb, J. Tegart, E. Culver, Dr. J. V. Spencer, M. L. Roberts, S. E. Price, C. C. Corss, J. N. Blanchard, Nathan Anderson, Mrs. G. Perron, J. A. Unthank, G. V. Johnson, J. A. Dickson, L. P. Wheelock, Mrs. Mary Parkhurst, M. V. Robinson, L. E. Burnham, Dr. Carman, C. B. Hoffman, Miss M. House, D. Deavers, S. Barrett, Dr. J. C. Hoffman, J. S. Burr, C. E. Masterson, B. B. Parsons, O. S. Poston, A. R. Hubbard, Mrs. C. Petry, B. A. Cleveland, Mrs. L. Hulet, Dr. G. E. Bliss, L. T. Damon, R. A. Dagve, A. Besson, John A. Hoover, C. H. Lehr, Leo. Lombard, J. L. Batchelor, Mrs. M. L. Wood, A. B. French, W. E. Dodge, A. H. Mack, J. K. Jones, E. A. Carpenter, H. S. Udell, L. B. Field, A. B. Spinney, Jas. Heffner, J. H. Barnaby, and many others.

Just as we go to press Mrs. Simpson informs us that she will leave for Boston on Thursday of this week. We hope she will have a pleasant visit in the East, and return refreshed and strengthened for her arduous professional duties.

The free-love menagerie of Hull & Jamieson is on the road for the West. These stale, unsavory specimens having been ignored by the great body of Spiritualists, have now materialized a mock combat, Moses Hull taking the part of the spiritualistic pugilist, and "Prof." Jamieson that of materialist. They hope such an aggregation of phenomenal moral rottenness will attract paying audiences. Decent people will avoid them as unfit to associate with or listen to.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin place.

Fraternity Social, every Wednesday evening.

February 4th, Mrs. Mary A. Gridley.

February 11th, "Ancient and Modern Inspiration." Prof. Henry Kiddle.

February 18th, Mrs. Hester C. Poole. (Probably).

February 25th, literary and musical entertainment. Tickets 15 cents.

S. B. NICHOLS.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7 1/2 P. M., in Lechem Hall, 9th st., car Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the "Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

F. S. FARNSWORTH, Secretary.

Address Box 4400 P. O.

Spiritualist and Liberalist Convention in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining counties, will hold their next convention at Breedsville, Mich., in Gray's Hall, commencing on Friday evening, Feb. 4th, 1881, and continuing over Sunday the 6th.

Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated.

L. S. BURDICK, President, Box 8, Kalamazoo, Mich.

E. L. WARNER, Secretary, Paw Paw, Mich.

Paine Celebration in Iowa

Paine Celebration at the Waverly Opera House, Saturday, January 29th, 1881. Speaking commences at 7:30 P. M. sharp. Public Supper for 15 cents. Grand dance! All night with the best music.

Last year a violent rain storm kept many away, yet there were over five hundred present. Let the house be filled to hear about the statesman, hero, author of "Junius," "Rights of Man," "Common Sense," "Crisis," "Age of Reason," and the *Declaration of Independence*. The man who did more to secure equal liberty to America and France than any other man! The worst-vilified man that ever lived!

M. FARRINGTON, President.

M. E. BILLINGS, Secretary.

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is agent for, and will receive subscriptions for the paper. Those wishing to subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse has for sale all the Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Also James Burns, 15 Southampton Row, High Holborn, London, W. C.

HERMAN SNOW'S PACIFIC AGENCY.

All Spiritualists and Reformers on the Pacific Slope can be promptly supplied with the publications of the Religio-Philosophical Publishing House, as well as with miscellaneous Works at lowest prices, by sending to Herman Snow, San Francisco, Cal. Mrs. Snow has a table at the Spiritualist Meetings, where parties will find the paper and subscriptions taken for same.

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And agency for the paper will be found at Albert Morton's, Market St. He will take subscriptions for JOURNAL and orders for books.

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The Liberal News Co., 620 N. 5th St., has the paper for sale and will supply Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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Dr. J. H. RHODES, keeps constantly on hand copies of the paper and Works on the Spiritual Philosophy. Subscriptions received and orders for books. Also The Central News Stand, Chestnut St.

AGENCY AT DETROIT, MICH.

AUGUSTUS DAY, received subscriptions for the paper and can fill orders for Works on Spiritualism if desired.

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THOS. LEES, receives orders for subscriptions to the paper and can furnish the Spiritual and Liberal Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Also F. A. ..., Woodland Ave., has copies of the paper constantly on hand. Also Evans, Van Epps & Co., Cleveland, Ohio.

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Parties desiring to purchase single copies or to subscribe for the paper or obtain Works on the Spiritual Philosophy, may, if they wish, address or call upon J. D. Sawyer and Co., Galveston, Texas.

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Parties wanting to subscribe for the paper will call on Wm. Thomas Harvey, Salt Lake City, Utah, as he has copies for sale. Can also fill orders for Spiritual and Miscellaneous Works.

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ADAIR and BROWN keep the paper constantly for sale and receive subscriptions.

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Persons desiring to see copies of and subscribing for the paper can do so by calling on David Putney. Leavenworth, Kan.

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Parties in the extreme north and west will find copies of the paper at E. L. Winston and Co's, Mandan, Dakota. Also subscriptions taken and orders filled for Works on Spiritualism and Reform.

ROLLING PRAIRIE, WISCONSIN, AGENCY.

Copies of the paper on file and subscriptions taken by L. L. Fairchild.

JACKSON, MICH., AGENCY.

E. S. MOORE, has the paper for sale and will take subscriptions.

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The paper is for sale at G. W. Baldwin's, and subscriptions received.

BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT.

I. ROSENSTOCK, Fulton St., opposite city ..., has for sale and will receive subscriptions for the paper. Will also furnish Spiritual and Liberal Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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T. E. CLAPP, P. M., will receive subscriptions for the paper.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Love's Young Dream.

BY O. W. BARNARD.

Of love's sweet dream, let poets sing,
Their lays of richest story—
Let sculptured art its magic bring
To catch the living glory—
Let painters with their gift divine,
Paint life in colors glowing—
Let all tell o'er this tale of mine
Love's bountiful bestowing!

Yet all must fail as all have done,
To tell love's matchless powers—
How life must ever sweetly run
Through love's enchanted bowers—
Its length and breadth, its height and depth
All tenderness expressing!
Its hope in life, its prayer in death,
All for another's blessing.

The trees and flow'rs and streams so bright,
How beautiful and smiling;
The world seems bathed in joyous light,
All sorrow now beguiling;
"The golden hours on angel's wings"
Pass over now unheeded,
While universal nature sings,
"'Twas only love was needed."

If there's no life for man but this,
Its purpose would be thwarted
When separation ends the bliss
Of lovers that are parted;
But over there, on yon bright shore,
We'll meet and tell the story
Of death and separation o'er,
And life that's crowned with glory.

A SPIRITUALIST'S VIEW.

The Cures at Lourdes—Is it Miracle or is it Law?

(The Oregonian.)

Several thousand people, with several ways of thinking take the *Oregonian*. Your own articles on the cures at Lourdes with that of "A priest," interests many of us who are your steady readers, and I have sat down to beg your permission to give yet another view than is considered by either of you in those articles.

You are aware that there are several millions of Spiritualists in America, and we have a theory of those instantaneous or strange cures outside of either miracle, or faith, or of merely materialistic science. And we think our numbers, if not our generally appreciated intelligence, entitles us to an occasional appearance in the columns of a paper that justly prides itself on its independence and impartiality, and its desire to give current thought to its readers. I do not write for controversy, but to give light as you do.

"A priest" appears to believe that these cures are effected by Divine interposition. That is to say, that a flash or fiat of Divine will goes, or is cast upon the cripple willing him to be well and he is healed. You cannot go that far, neither could Hume, and he refused to go any step in that direction. He considered it absurd and impossible.

Now allow me to say that Spiritualists have experimented for nearly forty years with similar diseases and similar cures. We undertake to say that from our mountain of facts we have built up a theory that is entitled to a candid hearing from physicians, priests, scientists and journalists. We proclaim this as the true theory. That the desire to do good is innate in the souls of men. That man is ever immortal, individual and identical. That medical men and humanitarians, who loved to do good and heal the diseased on earth, join into powerful spirit bands after they leave the earth-life, and seizing some salient point, such as a spring, or rock, or church, or some human form, some medium point where the *vis vita medicatrix natura* can be easiest reached and does most abound, they cure by human will, acting by the magnetic medium that connects mind to matter. They desire and determine to heal. They concentrate this purpose. They focalize effort, and by man's will moving by magnetic waves in the reservoirs of matter, abnormal atoms are removed and supplanted by those that are healthy and normal, and the crippled or the sick is healed. We can no more find sufficient cause for this in the action or "selection" of mere matter than can the mere scientist. Nor can we see, with the mere religionist, that God's personal attention has been bestowed upon the case, or that it was necessary for God himself to interpose a special provision to thwart the action of his otherwise direct and general law that caused the crippling.

The scientist goes down to the atom and with atoms builds and fills a universe without a God. To these atoms the Spiritualist adds attribute, and the sum of all attributes is the Spirit of God. One form of action within this universe of matter and this limitless Spirit, is the action of mind and matter as displayed by human beings in planetary life. The mind is the inner or nucleus around which the matter is formed, impinged or materialized. This union by the original law is nominal and healthy, but may become deranged. It naturally strives to get right by force of its own intuitions and laws; and I think the best physicians acknowledge that they cannot heal or cure except in accord with natural law. Spirit bands are like earth's healers, only they employ more immediate and closer related agents, and consequently their cure is quicker. For instance, magnetism is nearer than mineral, and a healthy human hand moved by a kindly spirit, conveys more healing than any drug, or medicament, or potency whatever. The name in which these healing bands work is not material. It may be Mary, or Jesus, Buddha or Mithras, or no name at all. What is wanted is the acquiescent mind of the patient, a state of receptivity, a consenting that the change of atoms shall take place. Faith, or the belief that it will take place, is not essential. It is only harmony between mind and body that is needed.

This theory is more in accord with evolution than revelation; but we cannot help that. We are not seeking to support any old or new theory, but to get at the truth—the naked truth. These sudden cures occur. They have occurred in all ages of the world, and among all peoples. We cannot go to miracle for them, because we find how to account for them nearer home, in natural law, the constant mode of the infinite God.

I am aware that neither science nor religion is pleased with our accounting. It puts a motor into matter that science cannot put into its crucible; it lowers the dignity of the personal relations between the priesthood and their personal God, and deprives them of much of their assumed importance and consequence on earth and in heaven. But by taking the seats of teachers instead of directors, they can still do good. Truth is mighty and can take care of itself. We wait.

G. W. LAWSON.

T. B. Clarke writes as follows from San Francisco, Cal.: Moody and Sankey are here. The first is a gross specimen of manhood, the intellectual development exceedingly low, and his animal brain, with thick neck, large shoulders and ponderous abdomen, fit alone for a beer saloon keeper, or possibly a high toned butcher. Sankey's singing is of the fourth-rate grade, and were it not for his accompaniment, it would be a complete failure. The great "beef eater," Moody, refuses argument and indulges in slanderous stories about infidels' miseries. Your paper pays us its weekly visits and is read with interest and pleasure. The *Banner of Light* gives us its 1881 salutation. The *Olive Branch* also has arrived on its new year of peace, and to all we say with a thankful heart for the many messages of love and wisdom in the past, "A grand and happy new year." To yourself—"May the ministering angels ever bear you in their arms through all the trials necessary in editing a paper so full of new thought regarding our eternal welfare."

Jacob West writes: I much approve of the course you are pursuing in conducting the JOURNAL. Weed out the frauds.

A Mourning Mother's Piteous Plea for Comfort.

To the Editor of the Religio-Philosophical Journal:

I know nothing of Spiritualism, and am in deep anguish over the loss of my heart's idol. I see no comfort in any consolation that is offered, and I mourn "as one without hope." I have for some time been reading your paper, and like it much; but how can I know that life does not end this side of the grave? The churches teach faith. We can have faith and hope in anything, and it still have no foundation in fact. I have been to three mediums here, and all have given me undoubted evidence that they were deceiving me, and the three dollars were as so much chaff to the winds. All talked in "Sunday school sentiment." All said that the one gone was happy. If there is a "better land," I did not go to them to hear if my pure angel girl was happy—not one could say a word to make me feel that they knew "the soul lived." One said that my husband was dead; one my daughter, the other my baby—not one feature was described correctly, but plenty of "Sunday school literature" and doggerel poetry; not one incident, no name—nothing that made my heavy heart lighter. I see such plain talk about frauds in your paper, that I felt emboldened to write to you, to tell me in which way I could go to learn positively that a genuine message from "beyond the grave" can be obtained to assuage the anguish in my aching heart that brings sleepless nights and hopeless days; no reasoning or theorizing can do it. Oh! gladly would I believe that my little girl lives if the evidences were convincing. I am afraid that I will fail to find the evidence that will satisfy me. With this anguish ever present before me, knowing and feeling that a child who never had a sickness before, robust and healthy, ought to live, and would have lived, only for broken laws; and when those laws were broken, if physicians knew how, still they could have treated her so that she would have recovered, had they let nature do nothing towards restoration, and with powerful drugs they dried up the vitality needed to resist the disease and for recuperation. We had two physicians, one to relieve the other, night and day, and then the third called in to consult with them. Now I feel that it would have been better not to have employed any, and used domestic remedies, aided by the fine constitution that resisted the disease so unusually long, would have triumphed. I feel it, and the thought is one of agony. One of the physicians has since died; perhaps you know some medium that could get in communication with him, as he loved and fondled the little darling.

Excuse me for my long letter. It is, no doubt, full of repetition, but a mother's trembling hand has penned it, and a mother's aching heart causes any incoherency discernable. If I could think that my little child still lives in some tangible form, it would give me the comfort of realizing that while error may have not known how to keep her here, that she gained, if we were losers. Oh! in spite of all I have read in your fine paper, still the feeling exists that this life ends all, and the little sweet one who had no control over her coming, and as little over her going, is forever blotted out. Oh! mercy, how pitiful. Forgive me for writing so at length. All the mediums here are trance, and "fraud" is what you would say, if you heard the balderdash and helpless groping for ideas that they try to pick from my questions for their "controls."

A. T.

While we can sympathize deeply with this mother, whose soul is yearning for light from the world to which her loved child has passed, and which only the positive knowledge of that child's return can give, we see that in her present state of mind it would be very difficult for any partially developed medium to satisfy the craving demands of her soul, or for her darling child to satisfactorily manifest her presence. The intensity of the mother's desire, mingled with the force of her critical and skeptical mental analysis, would charge her emotions with such powerful magnetic impulses as to unbalance the medium or repel the spirits.

While we know there are those holding themselves forth as mediums, who are unprincipled pretenders, trading on the most sacred feelings of the human soul, we also know there are mediums, true and trusty in their own natures, who would not willfully or knowingly deceive any one for any price. But with regard to mediumship, there are many things not yet understood by mediums themselves. In the developing stages of mediumship, heredity, education and personal bias will often crop out in the communications. These will fail to satisfy the crucial analysis of reason unclouded and uncontrolled by the emotions. While in the transitional state, however, mediums may be influenced to give, what to such minds are husks, through the bias of their own emotions or indoctrinated ideas.

The reason for this is plain. The brain being the organ of the mind for outer communication of thought, has become attuned to certain modes of operation, and however brilliant the thought impressed, in all impressional mediums, they will clothe the idea in the form which corresponds with their own modes of thought and expression. This is obvious from the fact that the thought impressed is subjective and can only awaken the responsive action of the brain operated upon, in accordance with its accustomed modes of action.

Of those mediums referred to by our correspondent as having been consulted, we would say that not knowing who they are, we cannot speak of their genuineness. We only know that the cultured medium, or the scientific spirit fully controlling, could satisfy the mind of our correspondent, and that without such conditions, nothing short of full clairvoyant vision, giving ample description and details, or the materialization of the child, would avail.

There is another phase of the above communication which calls for notice. We would urge upon the mother to be more composed, and before giving up all existence to blank annihilation, to consider calmly the laws of mind, the principle we call life, the thing, principle or ego we call man, woman or spirit. Before yielding all to blank nihilism we should become, as far as a life study can reach, familiar with the laws relating to each atom, principle or individuality, and the relation of each individual to the universal whole. In this light we shall see that if the crude, the undeveloped, or the unstable cannot satisfy our minds, we should continue our search with unabated zeal until we discover the refined, the developed, the reliable, in order that our conclusions may be correctly drawn. The washing of all sands will not yield gold or diamonds; it requires the auriferous deposits of California or the sparkling sands of Golconda or Brazil. Yet the general appearance of all sands are similar; so too with human brains. There is a general similarity of structure, but not all are poets who can make rhyme, nor all artists who can mix paint. The impress of genius must be stamped on the brain to produce the poet or the artist. This also holds true with regard to mediumship. The germ may be present, but the impress, through which alone successful development of the power is possible, may be lacking. In such cases all efforts on the part of the undeveloped medium would be unsatisfactory.

In conclusion we would say, continue your investigations; sit calmly in your own home with your own family circle, rest in faith that one day your lost darling will be given back to you, and you may yet realize her loving presence here in this life. Spirit communion is a fixed fact; and when all the conditions are properly arranged on this and on the spirit side of life the evidence will come to fill the expectant soul with joy unutterable.

[Since the above was written we have received another letter from our correspondent, in which she states they have held a family circle and obtained evidence of spirit communion.]

A New Society in St. Louis.

CONSTITUTION.

Sec. 1st. This Society shall be known as the Harmonial Mutual Benefit Society, of St. Louis, Mo.

ITS OBJECT.

Sec. 2nd. The object of this society is to render mutual aid to its members in health and in distress, to visit them in person when sick, and if necessary to render them such pecuniary assistance as the society may direct. Also for the investigation and propagation of our spiritual philosophy and phenomena, in all its purity. To employ and sustain lecturers and mediums, as the society may direct and to maintain friendly and fraternal feelings and social intercourse among its members.

DECLARATION.

Sec. 3rd. We believe in an Infinite Spirit and a living conscious state of existence after the death of the physical body—that under suitable conditions we can hold intercourse with the spirits of those who once inhabited this earth. That our happiness here and hereafter, depends entirely upon our course of conduct in this life. In other words that our salvation depends upon good deeds instead of creeds. And finally, that in harmonious union and concert of action there is strength and success.

OBLIGATION.

Sec. 4th. I the undersigned do solemnly promise and pledge my most sacred honor before these witnesses, that I will abide by the constitution and by-laws of this society. That I will live an industrious, moral, temperate and virtuous life, and do unto all mankind as I would be done by under like circumstances. That I will not wrong a brother or sister in word or deed, neither will I see them wronged if in my power to prevent it. That I will do all in my power to promote the temporal and spiritual welfare of its members. I do further more promise that should any brother or sister be found guilty of violating any part of these obligations, I will report them to the society without delay.

DR. DANIEL WHITE, President, 313 Market St.
MRS. D. D. WHITE, Secretary.
M. B. CHAPMAN, Treasurer.

Onset Bay Grove Association.

The annual meeting of this association was held at Eagle Hall, Boston, Jan. 12th, 1881, with the following result for choice of officers for the ensuing year: President, W. D. Crockett, Boston; Vice president, Charles F. Howard, Foxboro; Clerk, H. B. Storer, Boston; Treasurer, W. W. Currier, Haverhill.

Directors: Geo. Robbins, Fitchburg; A. W. Wilcox, Worcester; Cyrus Peabody, Warren, R. I.; W. F. Nye, New Bedford; B. F. Gibbs, Wareham.

TREASURER'S REPORT FOR 1880.

January 9, Cash on hand,	$ 233.21	
Amount received,	$3,599.76	
		$3,832.97
January 9th, 1881, Cash cr.	$3,768.94	
Balance	64.03	
		$3,832.97

ESTIMATED ASSETS.

Groves and parks,	$12,000.00	
328 building lots,	32,530.00	
Buildings and public works,	6420.00	
Fixtures including team,	500.00	
Lumber on hand,	110.20	
		$51,260.20
Money due on acct. land sale	$768.63	
" " " " assessments,	43.00	
" " " " care of cottages	15.00	
" " " " labor	5.63	
" " " " privilege	20.00	
" " " " Sturtavant farm	4.18	
" balance	64.03	
		919.40
		$52,179.60

LIABILITIES

Capital stock,	$5,000.00	
Balance	47,179.60	
		$52,179.60

CAMP MEETING ACCOUNT.

Amount rec'd on acct. camp meeting 1880,		$1027.51
Amt paid on acct. camp meeting 1880,	731.94	
Balance,	295.57	
		1027.51
Bal. in favor of previous camp meetings,		$379.61
Bal. of 1880 camp meeting		295.57
Amt. of bal. in favor of camp meetings,		$675.18

The association have built four cottages for camping purposes.

Threeof these are 10x16, 2 rooms,		$185.25
One	12x18¼, rooms,	101.75
	Amount	287.00

The association have rebuilt their auditorium at an expense of $245.67, making a seating capacity for about twenty-five hundred persons.

The Association have also built a new speaker's stand, at an expense of $378.44. A fish market at a cost of $56.95. Paid Asa Swift and heirs $25 on account of one acre of land, more or less, at Onset Station for depot purposes. Paid Stephen Wright ten dollars for one-half acre marsh land more or less, to straighten the northeasterly line of the association. Paid Benj. F. Gibbs, note and interest, $536.25; thus reducing the liabilities of the association to its capital stock.

The Onset Bay Grove Association after four years of persistent and steady growth, overcoming obstacles both within its borders and those of foreign birth, finds itself one of the most promising summer resorts that lay on the New England coast. Free from debt, with two hundred and sixty-three building lots sold; more than one hundred cottages already builded; five hundred and twenty-eight building lots ready for sale, and a membership that are in earnest to see that the principles upon which the association was founded are maintained inviolate.

W. W. CURRIER, Treas.

Haverhill, Mass., Jan. 9, 1881.

Organization.

To the Editor of the Religio-Philosophical Journal:

For one I feel like supporting the motion of Bro. A. J. King for a committee of three to prepare a platform of principles and plan of organization, for the following reasons:

1. Because there is a social element in all natures, which if not met, leads to greater evils than will be the result in organized action.

2. That whereas in isolation there is a tendency to underrate the value and powers of others, organization begets a higher esteem, creates a stronger bond of union, and awakens a keener and livelier sense of the necessity and value of each to the other.

3. Because more good can be accomplished with organization than without it.

4. Because organization is the law of the spheres to which we are to attain to, but all nature is giving us examples, such as the grouping and combining, disintegrating and recombining, of atoms and societies; the grouping and organization of animals, such as monkeys, turkeys, geese, and birds, migrating and immigrating according to their laws.

But I would hope that the "concise statement of faith" mentioned, might be short enough to be written upon the thumb nail, yet as universal and general among Spiritualists as air and sunlight; something like the belief in the intercommunion of the worlds, the Fatherhood of God and brotherhood of all, and the obligation of trying "to be good," and to extend that good to all.

It seems to me that with some such a sentiment, as a key note, or central attraction to rally around, Spiritualists may harmonize, organize, and work together, even while trying to individualize on minor points, ever keeping in view that great natural fact, that

Each from his standpoint, however so dim,
Must see his truth as 'tis to him.

DR. G. D. GRIMES.

Brooklyn (N. Y.) Spiritual Fraternity.

We have recently inaugurated in Fraternity Hall, corner of Fulton Street and Gallatin Place, Sunday meetings, with Mrs. R. Shepard-Lillie as our teacher and instructor, and it seems eminently fit and proper that our sister, so gifted in spiritual endowments, should be ordained by the Spirit-world to proclaim the "ministry of angels," for her father and grandfather were both orthodox ministers, and she for many years was a member of the Methodist church, and the ever-recurring questionings of her soul, as to the inconsistencies of the orthodox creed and the absurdities of dogmatic theology, drove her into Materialism, and from that into our faith, through the unfolding of her own medial powers, and it seems as if she was in the regular line of apostolic succession, and her quick intuitions and great spirituality make her a fit instrument to voice the teachings from the supernal spheres. Her zeal and efforts in the cause do not cease with her Sunday ministrations, for she has had weekly meetings at Newark, N. J., and arrangements are nearly completed for her to give a weekly lecture in New York City. At our "Fraternity Social," held every Wednesday evening, she is ever present and ready with sweet songs, poetical readings of character and improvised poems and descriptions of our spirit friends, so that they are readily recognized.

Our Sunday lectures are attracting a thoughtful and intelligent class of men and women, who do not usually attend spiritual meetings. The better class of church-going people who have been so long starved upon the dry husks of orthodoxy, and who crave so earnestly spiritual food, that the glowing inspiration through Mrs. Lillie comes like a healing balm to their parched and hungry souls, and like the dews of heaven come the blessed messages of love from the friends gone before.

At the close of our evening lecture last Sunday, she gave as usual several typical improvised poetical readings of character with spiritual names as given by guardian spirits, and in two instances her descriptions were clearly recognized. For one gentleman who had never been into our hall before, she saw about him his father, sister and child, and he stated that Mrs. L. was a stranger to him and that her descriptions were correct; and at the close of the meeting, before pronouncing the benediction, she saw and counted over sixty spirits, and said that if she had had the time and strength she could have described them all. Her improvised poetical readings of character are very interesting and satisfactory. Her lectures are practical, and subjects are selected by the audience. We hope to be able to secure her services regularly until the Summer vacation. Mr. J. T. Lillie, who presides at the organ and sings so beautifully, adds much to our meetings. There should be a dozen such meetings held every Sunday in Brooklyn and this could be accomplished if the lukewarm Spiritualists would come to the front. We get occasionally an active worker from other States—among these we are glad to welcome to our ranks Mr. N. Blanchard, an old New England Spiritualist, who is now residing in our city.

We are holding "Fraternity socials" Wednesday evenings, to aid in bringing our families together more closely in the bonds of unity and fraternal brotherhood. The one for this week was held at the hospitable residence of our genial treasurer, Charles J. Warren, and a goodly company met and spent the evening very pleasantly in social converse, in dancing and listening to readings until the "wee sma' hours" reminded us that we must separate. Our social for January 26th, will be held at the house of Bro. Fred. Haslam, corner Marcy Avenue and Pulaski Street. W. C. Bowen gives the next lecture before our Conference, Friday evening, January 21st. Subject, "Common Sense in Spiritualism and a word concerning Psychometry."

S. B. NICHOLS.

467 Waverly Ave., Jan. 15.

Peculiar Manifestations.

To the Editor of the Religio-Philosophical Journal:

Having expressed a desire to investigate the phenomena presented by Mr. Morrison's son, I was invited by him (the Postmaster here) to visit his family. I was introduced to a few friends of the family and the young medium, Dick Morrison, who is thirteen years old, with a face so spiritual that he would readily pass for a girl; with a large phrenological development of time and tune, and of the coronal region. A plantation tune was played on a mouth organ, while Dick stood barefooted in one corner, waiting with patient downcast eyes for the influence. Presently he dashed off into a regular plantation breakdown, every motion of every muscle showing the peculiar negro style of dancing. The most perfect time was kept and the steps varied, with a perfect abandon, while Dick's head rolled around as limp as if asleep. After dancing about two minutes as hard as ever a negro did, he stopped as suddenly as he began, and at once resumed his normal condition without any apparent exhaustion. We had three dances rendered in different styles, and purporting to be by as many different negro controls.

His parents have lived here twenty-six years, and are members of the Methodist church in good standing. There are only five or six negroes here, and the boy has never seen them or any one else dance pure Southern negro dances. He has never been from home. He has given public exhibitions in the hall here (not for pay). This came on him at eight years of age. He says a ball of light came towards him when in bed and seemed about to strike him in the face. Being frightened he screamed, when it disappeared. Soon after, sitting with a slate and pencil in hand, his pencil began to beat a tune, his lips protruded and turned out like a negroes, his eyes staring, while he commenced laughing in negro style. His mother was frightened, but his little sister told him that if he was a "nigger," which he claimed to be, to give them a dance. Instantly he dashed into a breakdown. Then rushing to the slate he wrote that "three niggers were there and would make him dance as often as he wished." In his normal state the boy cannot dance a step. He is afraid this influence will leave him sometime, but I encouraged him to believe that he would get something better if it did.

DR. DE CAUX TILNEY.

Worthington, Ind.

The Blustering Defamer of Spiritualists and Liberalists, Rev. S. B. Bell Ridiculed by an Orthodox Editor.

BY WM. EMMETTE COLEMAN.

In my notice of the death and funeral services of Mrs. Margaret Jameson, of Kansas City, recently published in the JOURNAL, reference was made to the misrepresentations of that estimable lady and of the Liberal League indulged in by Rev. S. B. Bell. The friends of Spiritualism and of free thought will probably not be displeased to know that that this Reverend defamer both of the dead and the living is valued at his true worth even by those of his own orthodox way of thinking. This persistent slanderer of "infidels" is most effectually "squelched" in the subjoined editorial of the New York *Independent* of Dec. 23rd. The *Independent* is the largest, ablest and most widely circulated Evangelical Christian periodical in America. The stinging sarcasm of the editor, *in re* S. B. Bell and his puny attacks on infidelity, will be duly appreciated by all liberals.

...."Now, indeed, we pity Col. Robert J. Ingersoll. *The Mid Continent*, edited by that son of thunder, the Rev. Samuel Bookstaver Bell, D. D., published two weeks ago a roaring editorial, urging that some great champion of Christianity should meet the doughty infidel in public contest and overthrow him. We instantly asked ourselves why should not the editor himself be the champion he seeks; and, sure enough, the idea occurred to all the readers, and the succeeding issue of *The Mid Continent* contains a letter from a correspondent, wanting to know if 'you yourself' would be willing to meet Mr. Ingersoll in public debate. There is', continues the writer, 'no better place for such a debate than in the Mid Continental City of America', which is Kansas City, 'and no more competent man than yourself could be selected to meet Mr. Ingersoll in such debate.' Certainly, certainly, and the editor promises to consider the matter."

A Materialist in search of Immortality.

I send the JOURNAL around among my friends as a missionary enterprise. I have long ago ceased to contribute money to send to India and Africa to convert the heathen. If God wills the conversion of the heathen, I presume it will be accomplished whether we send money or not. If the civilized nations of the earth would combine and build a railroad through Central Africa, it would do more towards civilizing that country in one generation than all the missionaries have accomplished in two hundred years. When the civilization of the world shall be conducted upon the plan of the material wants of the human family, instead of the "plan of salvation," as is now proclaimed from the pulpit, then we may look for the advancement of the race.

I am a materialist in search of immortality. I like to read the JOURNAL and sometimes think that I catch a glimpse of the life beyond; but the evidence I have received so far is, only circumstantial, or the testimony of third parties. I must have some evidence that comes home to one or all of my five senses, before I can accept as true, that which has only been declared to be true by those whose judgment, like the judgment of past generations, has been governed more by their belief and strong desire, than by incontrovertible evidence. That Spiritualism is in possession of a "phenomena" that puzzles the wise men of this generation, no one who is unprejudiced will deny. Occasionally one like Joseph Cook musters up courage sufficient to examine, and then like a wily politician, gives an account of his experience for the purpose of feeling the public pulse; but as soon as he is attacked by some old fogy like Dr. Prime of the N. Y. *Observer*, he makes haste to retrace his steps and like Peter of old deny with an oath saying, "I know not the man."

I had the privilege of reading Joseph Cook's sermon denouncing Spiritualism, and I think it one of the cheapest bids for church favors that has come under my observation for a long time. But I have no doubt that he is watching with just as much interest as a great many materialists are, the further development of this wonderful phenomena.

I think the stand the JOURNAL has taken in regard to fraud and deception, is having a good effect and is inducing a more general examination of the subject. In all things, let us have the truth and the facts, and false theories and false doctrines will soon take their place among the myths and delusions of the past.

B. A. C.

Crazed by Religious Excitement.

Ella Dreyfus, a young lady of this place, has become insane from religious excitement. She was coerced to attend a number of prayer meetings and the nervous excitement was so great that her mind succumbed and she is now a raving maniac. She imagines that she ought to be burned at the stake to save mankind and would probably burn herself were she not constantly watched.—*Port Jervis Gazette.*

A prominent Spiritualist of Rochester, N. Y., writing under date of Jan. 7th, says: As you have so kindly consented to give the people another month, in which to avail themselves of the great favor of becoming acquainted with the best spiritual paper I have ever had any knowledge of, I am still ready to do what little I can to introduce them to our old tried and true friend; and as your offer is so very liberal I consider it the duty of every friend of real rational Spiritualism to help to increase its circulation.

Mrs. Colby is engaged here for this month, likewise for February, kept by a very small minority; she has spoken here now, six of the last nine months, and has never said one word in favor of any Spiritualist newspaper, from the rostrum; and I cannot learn that she ever has in private; and now she is selling Bennett's paper again! I feel like exclaiming, "How long, O Lord! yet how long!" And I am not alone in this feeling.

Miss Clementine Averill, of Limona, Fla., desires to have a co-operative society formed in Florida. She writes: Three years ago I came out here from N. H. to take a homestead, and if possible to establish a Reformer's Industrial Co operative Home and School; but I can do no more alone and without money. Now there may be some of your readers who are wishing and praying for just such an institution as I desire to establish here; a co-operative home where all may work alike and share equally in the productions; and this seems a proper work for progressive reformers and Spiritualists to engage in, as they do not build churches and hire salaried preachers. This location is said to be as healthy as any in the world and best adapted to orange and lemon culture, also vegetables of all kinds, some of which are now being shipped to Northern cities; and it is expected a railroad will be built soon through this section. For further particulars address me as above.

Frank M. Baker, of Iowa City, Iowa, in renewing his subscription, says: Since coming here A. B. Dobson has visited us. You will remember that I was the person who, perhaps more than any one else, kept his name out of the JOURNAL. Now, I do not wish to stand in the way of any man's justly merited fame, and as I now firmly believe Dobson has been trying, and in fact has, for the past two years, lived a clean life, I feel it a pleasant duty to speak a good word for him; and it is my opinion that the JOURNAL could, without risk of disgrace to the cause, give him some recommendation. His mediumship is most wonderful in some respects. One remarkable thing throughout all the manifestations in his presence, is the rapidity of them. His slate writing is almost instantaneous. His materialization of hands are the quickest I ever saw. He is a splendid rapping medium. He makes a good living travelling as a healer, and some money as a physical medium. I believe he merits our confidence to a great extent, and I no longer wish to stand between him and an appreciation by the JOURNAL.

Carsten Gravert writes: This world to an end shall come in 1881, said Mother Shipton, but I think it is old theology that is beginning to come to an end. The organization that you propose will greatly aid to hasten the end of it and bigotry. Some of your correspondents seem to fear that the different elements of which the organization is to be formed, will not work harmoniously together. I, for my part, think it will, if properly managed. If search after knowledge and truth be the principal aim, and members make up their minds to use the light wherever found, on Christian or on heathen ground, it will prove a blessing to generations in all future time. O, how I wish that I could aid in this glorious movement.

Danl. Morrison writes: We have been investigating for some years and have had some curious experiences. Some times we have had materializations as perfect as when in life without a cabinet, and frequently in broad daylight, and again for months we get nothing in that way. The spirits promise us that we shall have superior materializing, distinctly different from all others, and in daylight. We are having lectures from many bright invisibles, equal to any delivered East by professional mediums.

Jessee H. Butler, of Los Angeles, Cal., writes: We are now having a series of meetings here. I spoke on "Heaven and Hell" last Sunday and the Sunday before. Our audiences are intelligent and attentive, and things look well for counteracting the past excesses, if none of the old influences return to plague us, or if some strong hand shall hold them back and restrain and instruct them.

J. H. Latimore writes: Your sifting and thorough manner of investigation, and defending the noble cause of Spiritualism, and the ceaseless vigils you keep on the outposts to see that the enemy makes no breach that you cannot close again, makes the JOURNAL (in my estimation) the best paper published in behalf of our noble cause. I shall gaze with deeper interest now on "The Field that is White with the harvest."

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...

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A CHICAGOAN DOWN EAST.

"Rolling Stone" again among the Mediums. He is Delighted at his experiences with Mrs Billing and Mrs Patterson, but Slightly Mixed in his sensations at the Seance of Mrs. Crandall Crindle.

To the Editor of the Religio-Philosophical Journal.

In fulfillment of my promise, I will attempt a brief history of my trip eastward. At New York our mutual friend having *entree* to the circles of Mrs. Mary J. Billing, and being enthusiastic over the manifestations which he stated were occurring there, induced me to accompany him, which I did with a reluctance you may understand, knowing that in all the numerous sittings I have, during ten years, had with that lady, whether in private or in public circle, I utterly failed to receive anything whatever. Arriving at a very pleasant residence No. 307 West 48th street, we were shown into a parlor furnished with rare good taste, where we found a class of people who would be attracted to such a place, if one may judge by their manners and conversation. It would be impossible for me to describe the numerous and remarkable tests given during that circle—such numbers and variety of independent, spirit voices completely dazed me, and for the first time Ski, Nolan and Katina talked to me as though present in the form, and gave me some tests that would be thought impossible were I to state them. The séance was to me perfectly wonderful. No one should visit New York without attending one of these circles, or securing a private sitting. It is said that the mediumship of this lady, is far superior in point of manifestation and tests, since her return from England, to any exhibitions of it previously given.

Learning that Mrs. Crindle would have a materializing séance on another evening, I went to it. I saw the manifestations, but I am not prepared to express a decided opinion as to the genuineness of most of them. The first form, however, that showed itself at the aperture, was that of a lady with white dress, arms bare to the shoulder, and so quickly after the light being turned down that it would seem impossible to have been anything but genuine. The light was raised and lowered as per instructions from time to time, from the cabinet, in the voice of Mr. Graff, which I have no doubt is genuine. A form came to a tallish slim gray or white haired man, about sixty years of age, calling him in a whisper, "Papa." He came forward and embraced the form and apparently conversed with it two or three minutes. I was told that the gentleman's name was Roberts, a resident of Philadelphia. You may have heard of him. It was too dark for me to see aught but the outline.

A remarkable incident or accident occurred later: a form came out of the cabinet—a lady's form—when a gentleman who was sitting near, rose up, stretched out his hands which were seized by this form, which almost simultaneously planted a rousing kiss square on his lips. Just at that juncture, a lady rose up on the opposite side of the circle and claimed the form as her daughter, when with a reasonably heavy tread for which I was utterly unprepared, the figure walked over and embraced her quite a little time. An irreverent chap relieved his mind by the statement that 'twas too bad that a spirit should kiss a strange man, when she came to visit her mother; but we ought to be charitable—perhaps her early education in these matters had been neglected.

Another form came which some one in the circle stated was the Empress Josephine. On a stand in front of the aperture, was placed some paper and a pencil—whether the paper had a drawing on it before the séance commenced, I presume nobody knows except the person who placed it there, as no offer was made to any one to examine either cabinet or surrounding, though the cabinet sat on the parlor carpet. This form made many strokes or dashes with the pencil on the paper, but with which end of the same nobody could see. However, after the form had retired, the light was turned up, and a lady's face and bust appeared on the paper. This form was at the aperture a long time, and was repeatedly addressed in French by a lady sitting near me, without obtaining either a reply or acknowledgment that it was heard. It has been so long since she lived in France, probably the Empress Josephine had forgotten her native tongue.

After the materializing séance concluded, came the dark circle, which was good—very good; if anything, better than those I attended a year ago in San Francisco, and commended in my correspondence and for which I was condemned by friend and foe. That Mrs. Crindle is a genuine medium there can be no doubt, but such materializations as I saw at this séance, would not, in the entire absence of test conditions, satisfy anybody unless, perhaps, in a case like that of Mr. Roberts, who alone knows anything about that form or the conversation. I would do no one, and especially a medium, an injustice, but I think the weight of evidence is largely against the genuineness of most of the forms which presented themselves at that séance as spirit forms. On returning to Pittsburgh, at the request of a gentleman who had sittings with the lady, I called upon Mrs. Patterson at No. 83 Franklin street, and asked for a sitting. I said nothing else. I had never before seen the lady, and she could not have known anything of me, my residence or affairs. She laid aside her work, brought paper, lead pencil, slates and slate pencil into the dining room, taking one side of a large dining table, while I seated myself on the opposite side. I took a clean pair of slates connected by hinges, between which I placed a bit of slate pencil, and a question written on paper, out of the sight of the medium. I closed the slates and handed them to the medium, who took them in her thumb and first finger of the left hand, by the corner next to the hinge, and held them in that way under the table (which had no cloth cover) while she was writing with the right hand with the lead pencil on the paper lying on top of the table. When the rap came to take out the slate, she handed it to me, as she received it, and at no time did she see one of my questions or have the paper in her hands upon which the question was written; nor did she ever see one of the answers written on the slate.

One question I asked inside the slate was to have a certain spirit write through the other hand of the medium with lead pencil on paper, which was done in the handwriting of the person requested to write, the signature being especially perfect.

In over thirty questions, not a mistake of any kind was made, nor any answers except right to the point. Most of the answers were in one hand writing, said to be that of her control, Prof. Lister, whom I knew well in his earth life, and some of these answers were in his own peculiar manner of expression I knew so well. There were, however, nine different specimens of chirography, two fine delicate specimens by ladies, one of a German and the other equally characteristic of the persons purporting to write. I regard this lady as the best in this phase that I have ever seen. She makes no specific charge for her time, but it would be a hard fisted person who would take advantage of her liberality after such manifestations. While in conversation, after my sitting was concluded, I asked her if she had ever met the editor of the RELIGIO PHILOSOPHICAL JOURNAL, to which she replied, "Yes, I met him last summer at one of the camp meetings" [and her eye brightened as she spoke] "and I want to tell you that people who think Col. Bundy is not a friend of honest mediums, do not know him," and other remarks of similar purport. I replied that I agreed with her, and stated that, in my opinion the editor of Mind and Matter must be insane to speak of Col. Bundy as he sometimes did, when she caught up the pencil and under control wrote as follows:

"John C. Bundy is an honest man and though you are wrong about Mr. Roberts, I will explain it to you. He is honest, but is obsessed by the very worst sort of spirits, who make him do just as he does.

THOS LISTER."

Mrs. Patterson expressed no opinion whatever. Hoping that this communication will not call down upon my head the number of anathemas usual heretofore, I am still a

"ROLLING STONE."

Pittsburgh, Penn., Jan. 15th.

ORGANIZATION.

Communication from Mrs. F. O. Hyzer.

To the Editor of the Religio-Philosophical Journal:

If a word of mine can have the slightest weight upon the question of the organization of our greatly diversified and somewhat disorderly, intellectual and moral forces, I wish to add that word to those now being expressed by our co-workers in behalf of that object. Those who have been interested in either my normal or inspirational thought during the years of my public labor, will, perhaps, remember that I have ever most earnestly advocated "organization." I have never shared the fears of those who deprecate all attempt at establishing permanent system and co-operation on the ground that such systemization might eventuate in a re enthrallment of individual freedom of thought and action. My convictions, based upon observation and experience, are that man is so constituted and governed by the unerring and irrevocable laws of his own being, as to be compelled to organize and re-organize his own heaven and hell, and that, consequently, he wholly deceives himself in ascribing his mental bondage to another's creed. True, it appears outwardly that the child-mind is directed by the views and authority of its teachers, but since those teachers are dependent upon the quality and class of the child's intellectual and physical organization, they have never been able to give security that the volcanic fires slumbering in that embryonic structure, will not yet rise to flame, consuming, scattering in ashes to the four winds of heaven, every vestige of the bonds of creed and dogma that ever bound its early semblances and symbols of maturity. When we review the history of modern Spiritualism for illustration, is not its predominating testimony a living confirmation of the truth of this hypothesis? Are not many of our ablest, because of their being the most highly inspired and educated teachers and defenders of the science and philosophy of modern Spiritualism, daily crowning and re-crowning themselves with the laurels of victories won not only over early instructions impressed upon their childish minds, but over directions given to embryonic mental outline by mother-faith in the sternest creeds and dogmas of Calvin? Beholding such demonstrations of the organic and re organic law of the universe, I have marveled at the fears expressed by thousands of Spiritualists concerning the dangers of order and system; yet I have never doubted that all these positive apprehensions would in due time assume their natural positions in the background, as negations of thought, as truth from within them moved outward, throwing her pure, clear high lights upon the intellect; therefore I am not surprised, but greatly pleased, to see the "faith" which "without works is dead," beginning to move outward toward such co operation of effort as must sooner or later eventuate in a beautiful and practical unity of our aspirations for a more thorough system of education for humanity.

Regarding the question of ways and means through, and by which, we can best reach this very desirable object or result, I do not presume to counsel those who from far greater experiences in relation to the outer details of organization, should be my teachers, but I find myself questioning the practicability of attempting general or national organization, until we can show more abundant evidences of success in our endeavors to establish local organization. In this direction I am conscious of no feeling of discouragement regarding the possibilities of our ultimate effective unity of purpose and labor in behalf of our great gospel of nature. I am only, perhaps, less confident than many that there is justly proportionate material, yet individually prepared for the erection of the grand temple of co-operative truth, the grand constructive principles and ideals of which lie folded within the genius of the science, philosophy, religion and art of Spiritualism.

Since I first became a pupil in this beautiful free school of universal truth, my somewhat stern and uncompromising teachers have held me so closely to the work of my own personal re-organization, that I have undoubtedly given less attention than many others to the question of an application of those principles to general unity or national systematizing of individual power. I do not see that we could have a United States government, were not special State governments so fully individualized and focalized, each to its own axis, as to answer vigorously to the call for permanent unity and cohesion. I suppose that God himself could not have called order out of chaos, had order not been there to respond and obey.

I have thought, in view of our continual defeats in the direction of local organization, that it might be barely possible that our cement of fraternal love had not become sufficiently firm and tenacious to bear the strain of the heavy masses of self-idolatry, which being mistaken for a rare quality of individual freedom, has thus far in its irresistible desire to ascertain "Who shall be greatest," been sure to fly off in the suggestive outlines of an observatory, at the expense of the basic harmonies of the architectural idea involved. If we could more fully actualize the assurance given us by the poet priest of the fundamental principles of modern Spiritualism, that "he that would be greatest should be servant of all," perhaps we could sooner remove the great stumbling block to successful unity of thought and action. Resting in the ceaseless activity inspired by this conviction and its continual assurances, I most cordially extend my sympathies and efforts to those of our master-builders who think the time has come to begin the work of matching our timbers for the temple, though as the work advances I shall not be surprised should my ear be saluted with the resounding echoes of the somewhat vigorous blows of ax and hammer.

Baltimore, Md.

The Spirit World.

There can be but one life—one form of expression, though the expression may be made through different channels. In the first or earth sphere matter is medium. When you leave the first and enter the second sphere, you manifest the same life force, only it is through a different form of matter—more refined and ethereal, but it is matter. God could not manifest were it not for matter, and no one will believe that God does not manifest in spirit life as well as in material life. The only difference seen is in the channels of expression. Physical death is like moving out of a cloudy atmosphere into the clear sunlight. Hence we know each other better in spirit life than in material, and as we know each other better, we learn to appreciate each other, and understand the motives which prompt to action.

Were there a new life to be entered upon, all the associations formed in earth would be lost. All our experiences would not add to our happiness or misery. The murderer would be as the law abiding citizen, and the humanitarian would stand upon the same level with the miser. Thus it will be seen, that in order to deal justly with all, the life once entered upon must be continued. Though not compelled to follow the same routine in a different sphere, the change may become even greater than is possible during the life; but progress in spirit, after all, depends largely upon the application made of the powers you possess—beginning in the dark, like a flower, and blossoming like a rose in the sunshine of a June morning.

Social life, friendship and fellowship necessary are carried forward because the social ties are born in and of the spirit. Hence husbands meet their wives in spirit-life, and vice versa, parents meet their children; home ties and home associations are reformed by a uniting of the parties who may have been outwardly separated. The separations which so frequently occur during life's journey are not such in fact—they only appear so to the outer senses. When the spiritual faculties are sufficiently unfolded, the one absent from the body will be present in spirit, and the truly mated husband and wife will enjoy each other's society as fully and freely as when they were both upon the same plane of existence; but where there was no true affection, then the change sets the prisoners free to seek other and more congenial bonds of reunion. Not every family will be united again. Men and women may effectually conceal their true character from each other while living upon the first sphere, but not so in the higher spheres. There, there can be no selfish object to attain. All unholy ambitions cease when they cannot be gratified, and the same might be the case with mortals, and no doubt will be in the coming time.

Mortals are too apt to measure the possibilities of the human soul by the standards they have created in their own minds while living under the old dispensations. They seem to forget that all creeds and observances are man-made, and subject to change. Mankind have not reached a state of perfection physically or mentally. They are what circumstances have made them. They reason from without rather than from within. They take the chaff for the wheat, and thus deceive themselves. In spirit-life all things stand revealed in their true character. Hence we have a higher type of manhood and womanhood than has yet been reached upon the earth plane, and yet we are as far from attaining perfection, seemingly, as we were at the commencement of our journey.

The Spirit-world cannot be measured with a reed, neither can its area be computed by the most skilled mathematician. Our individual heaven may be conceived and bounded, because that depends wholly upon the capacity of the person to enjoy happiness. Hence, we are not surprised at the limited dimensions of the Bible heaven; but nature, God's handmaid, has not ceased evolving heavens and earths, and as the creative process continues, so must the capacity of the human mind become more and more unfolded as the grand march continues.

But what do the returning travelers report? Do they confirm previously entertained opinions, or do they give an entirely new version of that far-off country? So far as we have been informed, every returning spirit has expressed surprise at the naturalness of spirit life, and their charity for all who reject their statements. Spirits can have but one purpose in returning, and that is the ultimate good that is to accrue, not for themselves alone but for mortals as well. This intercommunion of the two worlds is based upon the co-operative principle of mutual aid, but the communion between your world is not the whole of this grand scheme.—*T. Starr King, (a spirit) in Olive Branch*

Fictitious Controls.

To the Editor of the Religio-Philosophical Journal:

The work of Mr. Epes Sargent, entitled "The Scientific Basis of Spiritualism," written much of it, during the last six months of his earth-life, and published just before his death, is probably an accurate specimen of his methods of thought and style of expression. If any person claims to be a medium through whom Mr. Sargent communicates his new experiences to us, it is fair to test that claim, by comparing the thoughts alleged to be his, and the style in which they are expressed, with this, his latest work. Mr. Sargent has not greatly changed by a month's residence in spirit-life. He cannot, in that short space of time, have learned entirely new methods of thought and expression.

A recent issue of the Chicago *Times* contained a lecture of Mrs. Richmond, declared by her to have been "suggested in thought and in language," by Mr. Sargent. Before commencing the lecture she said, "The *diction* will be his," and the usual control of the medium will "speak the thought and language of the departed friend, who is standing near." There are many grounds for asserting that this claim, as to the authorship of that lecture, is clearly fictitious.

It is altogether improbable that a spirit, so short a time in spirit-life, could dictate to the control of a medium a lecture of that length. It is not at all likely that a person of Mr. Sargent's general intelligence and habits of thorough and careful investigation, would undertake to give instruction as to his experiences in spirit-life, or in the actualities of that life, until he had been there long enough to acquire sufficient knowledge to speak of them understandingly.

But a comparison of this lecture with Mr. Sargent's work above mentioned, gives the most conclusive denial to this claim. It is clear, beyond a doubt, that he had nothing whatever to do with the lecture; that the use of his name in connection with it was wholly unauthorized and deceptive.

Are such false claims of authorship often made by trance speakers? Let Mr. Sargent himself answer this question. His answer will also give a fair sample of his style of thought and his form of expression, his "diction," with which to compare the said lecture.

On pp 135 and 136 of the work above mentioned, as a sort of preface or introduction to a caustic criticism of a lecture delivered by this same medium, in London, July 11th, 1880, Mr. Sargent says:

"It is often impossible to distinguish between what comes from the occult powers, the unconscious reminiscences of the trance-speaker himself, and that which may come from some prompting spirit. The flowery fluency of a trance speaker must not be taken as a proof of power; rather is it evidence of weakness. Even granting that such mediums speak from some foreign spirit's inspiration, that spirit may be inferior to many a mortal in sound judgment and intelligence. The spirits that assume great names, and influence the medium to talk in a style that revolts our sense of truth, of good taste, and of *identity*, must be brought to the bar of our highest reason, and judged by its verdict. That spirits, as well as mortals, may deceive; that they may be influenced by vanity or ambition, and may afflict us by *verbose twaddle*, is one of the facts which modern Spiritualism daily discloses; and in this, it is doing good service, if we only have the wit to see it, for the fact explodes some ancient and respectable errors in regard to the Spirit-world.

"The importance attached to the utterances of 'trance-speakers' by uncritical or inexperienced Spiritualists, has justly excited the ridicule of those who detect in *mere prolixity and florid verbiage*, very human failings. Where the utterance or the knowledge can be fairly hypothecated as coming from the medium, exercising abnormal powers, the idea of the intervention of a foreign spirit ought to be dismissed."

I think the above should be taken as Mr. Sargent's prophetic explanation and denial of the claim that he is the author of the "mere prolixity and florid verbiage" of the lecture published in the *Times*.

SANFORD B. PERRY.

Chicago, Jan. 22.

The Again Mooted Question.

To the Editor of the Religio-Philosophical Journal:

As the subject of organization is again prominently before the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, perhaps a few suggestions and conclusions from an old, but humble advocate and practical worker in previous efforts thereunto, may prove acceptable, and find publication in its valuable columns.

Once a member of the "Board of Trustees" of the legal religious body, The Michigan State Association of Spiritualists, the writer formulated the "articles" under which that body was legalized, at Jackson, Mich., and also prepared formula and articles of association for legal local bodies, which were published and recommended by the State Association, and under which several societies were organized in Michigan and other States, some of which are, I think, still in existence as legal bodies, if not in practical activity. Hence the subject, in all its bearings has been much investigated by the writer, in practical work as well as theoretically; who does not, however, purpose to imply wisdom or understanding above others, upon this, to Spiritualists, vexed question.

As to the special plan of the JOURNAL as presented under the heading, "The Field that is White with the Harvest," I very much admire the grandeur of tone, scope and purpose therein embodied and explained—would have pride and love of membership in such an association—where only the truly free and tolerant could find attraction and practical cohesion; where all differences of opinion would ever be referred to the realm of critical investigative thought and analysis and to the crucible of respective individual discriminative judgment. But, in my humble opinion, such a movement can find practical possibilities only in a comparatively few localities—large cities or towns. Besides, the system is above and beyond the organic sphere of religious Spiritualism. It, indeed, pertains to the glorious highlands of a manhood *status* which rises entirely above even the vapory cloud-realm of all isms—the golden unfoldment of human soul-life, perhaps to be attained only by an exceptional few, if indeed, by any, in earth life. Still the effort can and should be made, wherever practicable; for in such efforts, is the soul vitalized with power to put forth the incipient wings of future lofty and practical flights.

My idea of the organic sphere of religious Spiritualism, involves only co-operative combination for mutual growth in the grace of knowledge; strength to faithfully adhere to logical sequences of knowledge attained; and for the promulgation of the system, philosophy or religion, involved therewith. Religion, to me, only meaning the practical exemplification of the soul's highest comprehension of truth and duty. Knowledge involves corresponding obligation. Hence, if our knowledge as Spiritualists of the true philosophy of life, is in advance of other systems, then is our duty correspondingly increased.

Therefore, it would seem that Spiritualists are, above all other sects in duty bound to promulgate their truths. Promulgation involves method, effort and expense. These and other factors, and the mutual benefits to be attained, can best be secured by co operative combination—organization. So it ever has, and does now more positively appear to the writer.

But, says an objector, Spiritualism is not sectarian. I reply that to be a Spiritualist, is to be a sectarian. Are not such "come-outers" and "dissenters?" Spiritualists ignore many of the tenets of other systems and introduce other tenets instead. Indeed, the philosophical or religious deductions drawn from our facts, involve the elements of sectarianism—*i. e.*, of dissent from opposing teachings and adherence to what appears to us more rational and true.

Creed is another "bugbear." Whoever believes has a creed. Do Spiritualists believe? To say that we know, would be true of some things, but not true, in the absolute, of the spiritualistic philosophy of life, no more than of any other. Hence what we believe, is our creed. All that Spiritualists can mutually subscribe to as truth, can safely be declared as the platform of our efforts of promulgation. This declaration should include the affirmation of subjection to modification, as more knowledge fructifies changed and higher belief. Then all is safe and consistent.

But who is to formulate the declaration—the platform of organic effort? Spiritualists are especially jealous of this high function, perhaps morbidly sensitive as to this work. For, what difference who compiles the platform, so that it truly represents our conviction of truth.

However, we want no priesthood or controlling directory. We only want servants to give expression and practical activity to our received truths, and modes and means of promulgation. Hence we want no committee of three or five, supplemented with an hundred or so of their selected advisers to construct, officer, man and run the ship of spiritualistic organization.

Nor do we want a National—not even a State association, until numerous local bodies are practically—actually established. Then what need of any other plan or way than is open and practical to each locality, and as the best collective thought and wisdom thereof, shall locally unfold? If, however, individuals shall be impressed with a plan or platform let them formulate and publish the same, for the acceptance or rejection of any and all. In a multitude of organic plans as well as of counsels, there may be wisdom, and practical results may, therefrom, be more certainly secured.

This plan of procedure would seem to obviate the surmised or real objection of leadership and authority. But whatever plan may be adopted, let us, by all means, have local combination, co operation—organization of Spiritualists, as such, and on a distinctive platform of principles, in harmony with the truths and philosophy or religion logically deducible from Spiritualism, pure and unalloyed by prefix or affix—Christian or pagan.

Let Spiritualists ever stand upon the axiom, that authority in the realm of ideas, only pertains to truth, and in the realm of organic combinations, only to the greater needs and interests of the many, over the lesser of the few or the individual. Also that the merit, sense—relatively higher truthfulness of the thought advanced, is the true measure of authoritative force of conviction and application, instead of the personality of its source, which should ever govern the question of recognition and acceptance.

J. K. B.